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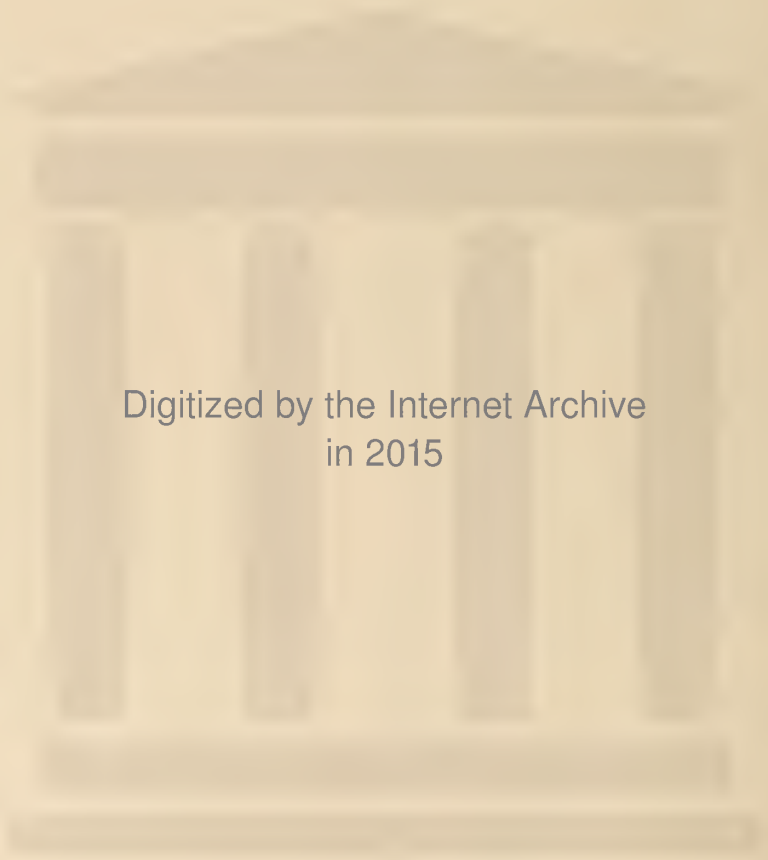

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INDEX TO VOLUME XVI.—1901.

AFRICA—The Century in..... 53
Missionaries in..... 63
Church of God Set up in Bululand..... 63
Membership of the First Church in Bululand..... 64
Outcome of the Bulu War..... 65
How the Doctor at Batanga Makes His Rounds..... 66
One Happy Year at Lolodorf, in Bululand..... 67
Folk Lore of West Equatorial Africa... 70
How Refugee Missionaries in Africa Were Delivered..... 71
Important from Elat..... 72
Letters from.....51, 77, 139, 229
AUXILIARIES AND BANDS, NEW.....29, 87, 119, 146, 206, 239, 266, 295, 323
AUXILIARIES, Notes to. ...26, 55, 84, 116, 144, 175, 203, 237, 264, 293 320, 347
BANNER SOCIETIES.....53, 114
BOOK NOTICES.....25, 83, 236, 292, 346
BOOKS OF THE YEAR, GOOD..... 221
BRAZIL—Missionaries in..... 153
Fourfold Work of Curityba School, Brazil..... 153
Religious Bacilli..... 160
Work and Disappointment in Aracaju.. 160
San Paulo School in Mourning..... 189
Letters from.....21, 167, 312
BROWN, DR. MARY, of Wei Hien..... 43
CANADIAN SOCIETY, Letter from a 141
CHILI—Missionaries in... 153
Letters from.....166, 230, 315
CHINA—Martyr Roll in, 1900.....5, 74
Missionaries 5, 33
The Church in..... 5
Personal Records of Martyrs in North China..... 7
Shall We Give up Missions in the Far Interior 11
Recanting—Frightful Perils of Christian Girls—Martyr Heroism 12
Paotingfu Martyrs of the "South Suburb".....15, 33
The Persecuted Church in..... 16
Story of the Shansi Massacres..... 19
The Century in..... 23
Brief, Happy, Wholesouled Service 34
A Little Close-Home Study from Siege of Peking..... 35
Reminiscences of the Siege of Peking.. 35
Some Notable Deliverances of Chinese Christians..... 38
Better than Statistics..... 39
A Christian Boxer and the Church in His House..... 40
Remarks of Country People, Nanking Field..... 41
Singular and Swift Retribution at Paotingfu..... 42
Dr. Mary Brown of Wei Hien..... 43
Story of a Yeung Kong Bible Woman.. 44
Escape of China Inland Missionaries from Shansi. 47
A Sad Christmas Day in..... 54
Last Letters of a Shansi Martyr..... 73
Flight of Three Women Missionaries from Honan..... 74
Wintering in Peking..... 107
Just One Echo from Paotingfu..... 108
About Christians Who Recanted..... 108
The Situation in Peking..... 164
The English Cemetery in Peking Again Used..... 165
Latest Refugees from Shansi.....165
A Memorial Service at Paotingfu..... 190
Account of the Massacre of Missionaries at Paotingfu..... 192
Further of Paotingfu..... 195
Last Letter from the Shansi Martyrs... 196
Some Views of the Greatest Viceroy of China 218
"Mother Goose" in..... 220
In Peking One Year Ago 222
Some Ruined Buildings in Peking..... 224
The Martyrdom at T'ai-yuen..... 225
Courageous Chinese Christians of Canton..... 227
Recovery of Two Captive Peking Boys. 253
The Situation at Paotingfu..... 254
In Memoriam Address..... 256
A Peking Orphan Boy..... 283
What Ten Dollars Did for Peking Christians..... 284
Letters from 22, 50, 80, 231, 286
CHRISTMAS—Poem..... 335
COLUMBIA—Letters from.....21, 168, 199
Missionaries in 153
DOZEN QUESTIONS for Missionary Meeting.....54, 82, 113, 174, 232, 262, 289, 317
EDITORIAL NOTES (in part):
African Mail Bag..... 1
American School at Teheran..... 91
Asiatic Impostors 270
Board of Foreign Missions...32, 61, 151, 181
Boxers..... 270
Brown, Dr. Arthur.....91, 151, 181, 241
Bulu Mission Stations 61
Chinese New Testament Revision..... 270
Christian Literature in Hiroshima, Japan..... 92
Church in China, The 1
Deaths.....2, 32, 92, 121, 151, 152, 181

Earthquake in Fukui, Japan..... 242
Ecumenical Conference..... 212
Eddy, Dr. Mary, Farewell to..... 325
Evangelical Union in Manila..... 211
Famine.....2, 182
First Church in Santa Catharina, Brazil 152
Japanese Students..... 242
Korean Robbers..... 32
Korean Women..... 298
Lahore, India, Educational Work..... 270
Laos Home Missionary..... 32
Laos Mission, New Spelling of..... 121
Marriages.....91, 212
Martyrs in China..... 1
McKinley, President..... 297
Missionaries in W. India, Oppressed.... 92
Missionary Committees of C. E. S..... 62
Mukti Church..... 61
N. Y. Woman's Board..... 269
Paotingfu.....31, 151, 181
Persian Saint, A..... 92
Presbyterian Alliance of India..... 121
Revivals..... 211
Stone, Miss Ellen..... 297
Student Missionary Campaign..... 62
Syrian Horse, The..... 32
Twentieth Century, The..... 1
Victoria, Queen..... 122
Woman's Annual Assembly..... 152
Woman's Foreign Missionary Boards... 121
Woman's Interdenominational Conference..... 2
Year Book.....1, 298

EDUCATIONAL METHODS, NEW..... 82
GATES, OUTGOING—Poem..... 336
GOD'S ACRE AT SEIR—Verse.....
GUATEMALA—Missionaries in..... 153
HAINAN—Missionaries in..... 183
Two Fragments of Humanity and the Good They Do..... 186
First Baptisms in Hainanese..... 187
Doings at Kiungchow..... 187
Thieves and a Hailstorm..... 188
Spiritual Despotism..... 188
HEART TO HEART—Verse..... 20
"HOME SWEET HOME" in Japanese..... 247

ILLUSTRATIONS:

Africa—The First Bulu Church, 64; A Bark House, 67; Bela, a Typical Bulu Woman, 68; The Start from Efulen, 69. *Brazil*—Kissing the Emblematic Dove, 160; Beatrix Trulhos, 189. *China*—The Wang and Chung Families, Peking, 7; The Têng Family, 9; A Sacred Corner in British Legation Grounds, Peking, 11; Pledge from An Kŭ, 13; Rev. Horace Tracy Pitkin, 14; Miss Mary S. Morrill, 15; Miss Annie Allender Gould, 15; Tree to which Sidney Brooks was Bound, 17; Dr. Maud A. Mackey, 36; Sandbags made by the Women in Peking Siege, 37; Rev. John Wherry, D.D., Rev. J. L. Whiting, 38; Mr. Kao and His Household, 40; "The Jesus Church," 41; Dr. Mary Brown, 44; Mrs. Elizabeth Graham Atwater, 73; Chinese Captain with Body-guard, 75; Buildings at Wei Hien, Set on Fire by Boxers, 190; British Legation Grounds, 223; First Presbyterian Church, Peking; Roman Catholic Cathedral, 224; Mrs. Killie "At Home," Peking, 225; Rev. Thomas and Mrs. Jessie Pigott and Son, 226; All Ready for Memorial Service at Paotingfu, Pavilions Erected by Mandarins, Arch Before Entrance to Main Pavilion, Desolate Site of the Simcox House, 225; A Peking Orphan Boy, 283. *India*—Poor Women of the Hills, 94; Famine Children at Kolhapur, 98; Morning in Allahabad, 103; Sara Seward Hospital Staff, 104; Woman's Hospital at Ferozepore, 105; Patients in the Waiting-room, 106; Irene Petrie as She Was Presented to Queen, 215; Ramabai, 217. *Japan*—In the Kindergarten, 248; At Kyoto, 249. *Korea*—A Prosperous Mother-in-Law, 304; How They Travel, 305; A Missionary Home, 306; Korean Houses in the South, 307. *Laos*—Idol Worship in Laos Country, 125; A Christian Musŭ Girl, 130; One of the Young Wives of Chiang Rai Church, 131; One of the Main Streets of Chiang Rai, 132; Me P'ya, Her Husband and Grandchild, 135. *Mexico*—Display of a Dead Baby, 155; Prince, a Mission Horse, 156; Map of Southern and Central Mexico, 157; Building First Occupied at Sombrerete, 159; Saltillo Classes of 1900 and 1901, 162. *Persia*—Nourmahal, 272; Uramia Boys at Play, 273; American Missionary Graves at Seir, 275; Repka and Her Daughter, 279; Ancient Nestorian Church, 280. *Philippine Islands*—Typical Filipino Family of the Better Class, 183; Native Boat, 184; Outdoor Service in Hagonoy, 185; Where Services Were First Held in Bulacan Province, 186. *Siam*—Girls of Harriet House School, Bangkok, 127. *Venezuela*—After Earthquake, 46; A Street in Caracas After Earthquake, 47. *Syria*—Mrs. H. and Mrs. W. Jessup, 327; Missionary Starting on Journey, 329; Druse Bride, 331; Syrian Porter, 333; Children at School, 335

IMPORTANCE of Sending Home Information from the Field..... 233
IMPORTANT Offering from Indians of Idaho..... 235
INDIA—The Century in.....81, 113
Missionaries in..... 93
The Yoke Upon Women in..... 93
The Spice of Life at Kodoli, W. India.. 95
A Forward Step—Results of a Little Firmness..... 96
Four Classes of Hearers..... 96
Famine Children..... 97
Three Sides of Life at Ambala..... 101
A Conference Worth Telling About.... 102
Hindu Proverbs..... 102
Medical Work, 1899–1900..... 103
In Memoriam—Gwalior—Mrs. Warren, Miss Torrey..... 334
Letters from...51, 80, 109, 140, 198, 228, 260, 287, 315

JAPAN—The Century in.....201, 232
Thirty Eventful Years in..... 219
Our Missionaries in..... 243

The Great Revival in 243
Japanese Women and Children in the Revival..... 245
A New Station, Church and Bell in North Japan..... 246
"Home, Sweet Home" in Japanese... 247
Three Hundred Modern Japanese Women 247
Kindergarten Influence..... 248
An Otaru Woman..... 250
A New Station Heard From..... 250
A Suggestive Parenthesis and Simple Examination..... 251
April and Christmas..... 252
What Came of a Girl's Conversion at Osaka..... 284
Letters from 313
JAPANESE Women and Children in the Revival 245
JAPANESE WOMEN, Three Hundred Modern..... 247
KOREA—Our Missionaries in..... 299
Faithful Korean Women 299
Home Life in..... 301
A Grateful Work..... 302
In the House..... 304
A Missionary Journey 304
A Korean Convert..... 306
The Junkin Memorial Hospital at Fusan 307
Loving and Patient Students of the Word 308
Letters from...52, 79, 112, 139, 199, 228, 258, 316
KOREAN CHRISTIANS IN CHURCH, With... 310
KOREAN WOMEN, Faithful..... 299
LESSONS, New 23, 53, 81, 113, 141, 169, 201, 232, 261, 289, 317
LIGHT on the Future from the Past 24
MARTYRS' LEGACY TO THE CHURCH, The.. 3
MARTYRS IN CHINA—Verse..... 227
MEXICO—Missionaries in..... 153
A Well known Mexican Custom..... 154
Two Country Trips in Central Mexico.. 156
A Year at Sombrerete..... 158
Saltillo Normal School, To-day..... 161
In a Protestant Mountain Village..... 163
Letters from.....166, 230
MISSIONARIES TAKEN HOME IN 1900..... 1
MISSIONARIES, Upon the Year Book of Prayer..... 234
MISSIONARY MEETINGS, How to Make Interesting..... 317
MISSIONARY to the Japanese in California 213
MISSIONARY LIFE, Minutiæ of..... 330
MISSION STUDY..... 317
MISSIONS, United Study of, for 1902..... 232
MRS. GIBSON'S EXPERIMENT..... 114
PERSIA—Our Missionaries in..... 271
A Medical Visit..... 271
The Garden and a Visitor of Hamadan Station..... 272
Urumia Boys and Their Band..... 273
Touring in East Persia..... 275
Grateful Memories of Gospel Work in Urumia and Kurdestan..... 277
A Nestorian Trophy..... 278
In the Kurdish Country..... 281
Plain Truths from..... 221
Letters from.....200, 257, 285, 312
PHILIPPINE ISLANDS—Missionaries in... .. 183
Presbyterian Mission in..... 183
Two Chinese Filipino Weddings..... 184
Letters from 197
PROTESTANT MISSIONS in South America.. 219
PUNDITA, THE..... 216
RAILROAD TICKETS, NEW..... 202
SECRETARIES OF LITERATURE at Work.... 261
SIAM AND LAOS—Missionaries in..... 123
An American Hannah..... 123
How Laos Christians Give—Givers Wanted to Make All Laos Christian.. 124
Siam Mission Meeting and a Sunday Afternoon at Petchaburee..... 126
What Sets Them Laughing and What Kills Laughter 128
No Rose Color About These Facts from Nan..... 129
Re-Stationed and Looking About..... 130
The Laos Woman's Ordinary Life..... 131
The Mountain of Difficulty in Siam.... 133
A Famous Festival in Bangkok..... 133
A Laos Mother in Israel..... 134
More About Nan—Nan River and Nan Friends..... 136
Medical Work in Laos and Siam Missions..... 137
Letters from.....138, 168, 257, 286
SIDON SEMINARY..... 332
SINCE LAST MONTH....26, 55, 84, 116, 144, 175, 203, 236, 263, 292, 319, 346
SOUTH AMERICA, Protestant Missions in.. 219
SPOKEN FOR ONE, Suggestive to All..... 318
STUDENT CAMPAIGN OF 1900..... 24
SUGGESTION CORNER.....25, 116, 203, 291
SYRIA—Our Missionaries in..... 327
Beirût Seminary, Fortieth Commencement of..... 333
Girls' School at Tripoli..... 337
The Sixth Gospel..... 337
Letters from.....78, 339
TALK IN LITERATURE Hour of Presbyterial Meeting..... 289
THANKSGIVING—Verse..... 299
THIS ONE THING WE DO..... 290
THOUGHT, A..... 303
TREASURERS' REPORTS.....29, 58, 87, 119, 146, 176, 207, 239, 266, 296, 323, 350
TURKISH EMPIRE, Work Among Moslems. 327
UNITED STUDY OF MISSIONS FOR 1902..... 201, 232
VENEZUELA—The Earthquake in..... 46
Missionaries in 153
VISION, The, and the Task..... 262
WOMAN'S BOARDS IN ANNUAL MEETING 141, 169
WOMAN'S LIFE FOR KASHMIR, A..... 213
YEAR BOOK OF PRAYER, Missionaries Upon..... 234

WOMAN'S WORK FOR WOMAN.

Vol. XVI. JANUARY, 1901. No. 1.

DAWN of the Twentieth Century. Long before its setting sun, we all shall be gathered to our fathers. As this little day of service shortens, "Oh, be jubilant my feet."

THE Twentieth Century opens in presence of disaster more awful than anything in the past history of missions, but the eye of faith sees the end of it crowned with victory. Dr. Ashmore said at the Ecumenical Conference, "It is our firm conviction that the coming century will witness the death of heathenism in China and dominance of the Christian faith," and this may even be hastened by the inscrutable events which have since occurred.

LONG as the roll to date is, the martyrs in China cannot yet be counted up. Additions will be required as further information is received. Seventeen missionaries, with ten children, of the Missionary Alliance have not been heard from since last May. Six others and two children were on the long overland journey from Shansi to Hankow in September; nothing later known. There remains also to be told, as yet wholly unattempted in our pages, the great chapter on parties escaped out of Shansi and Honan.

TAI-YUEN, capital of Shansi, was the Cawnpore of China and the governor, Yu Hien, a second Nana Sahib. His brother, governor of Honan, was only slightly better, but when fleeing foreigners reached Hupeh they met a different atmosphere. The enlightened Chang Chih-Tung is Viceroy of Hupeh.

NOT only is all information about the persecution in China presented with incompleteness this month, it is also offered, and must needs be read, with reluctance and heartache. Every page ought to call forth a prayer. If the Church is faithful, a waving harvest shall mark the grave of every martyr in China before the century is old.

WE are not to fasten our eyes chiefly on the dark things. The story of the church in China is not behind that of the first century church. It is calculated to inspire thanksgiving and incite a holy emulation of devotion. How many men in our churches could do better than Dr. Johnson's patient, of whom Mrs. Chalfant tells us? Could every one—say, of the officers in our missionary societies, be a Mrs. Shao?

A REMARKABLE mail-bag is going out to Africa—in fact there are two bags, one fitting inside the other. The inner bag is as big as a flour sack, is made of heavy canvas and fitted with a Yale lock. The outside bag is of stout rubber, a regular navy mail-bag, and drawn up tight at the mouth. Everything about this mail-bag is unique, the bag itself and the source; for it is a gift from a Christian Endeavor Society which has neither officers, reports, nor public meetings. The object of the bag is easily understood. Carriers from the coast to interior stations are liable to drenching rain storms, and their loads occasionally slip off their backs into the streams which they are wading. Precious home letters, the accumulation of several steamers perhaps, may arrive at Efulen or Elat almost illegible. Important documents from the Board, having lain two or three hours in the bed of a river, must be studied out and copied for preservation. This mail-bag is a valuable piece of mission machinery and will be highly appreciated in Bululand.

ONE of the pleasantest endorsements of the Year Book was given at daily prayer-meeting at "156" by a Cincinnati pastor. Dr. Lee told us that, before the blessing is asked at his table, one child reads the names, for the

day, of workers in the foreign field, another child reads the names of home workers, their parents add illuminating remarks and the blessing is craved, these far-away friends getting a share.

THE Woman's Interdenominational Conference, as mentioned last month, opens January 16, at 2 P. M., in the Marble Collegiate Church (Fifth Ave. and 29th St.), this city. Executive officers and two delegates from each Board are invited to take part in the deliberations. There will be four sessions, closing Friday noon. On Wednesday, a Report of Committee for Ecumenical Conference will be given, and a paper: *Hints for Planning and Conduct of a Conference.* Topics on Thursday: *United Study of Missions, Co-operative Publications, Value of Missionary Exhibits, Comity.* Friday's theme is *Philanthropic and Evangelistic Work.*

THE most prominent champion of Christianity as against Islam, in India, Imad-ud-din, D.D., passed away in August, at Amritsar, at the age of about seventy-five years. All would concur in the opinion that there has never been a more remarkable convert from Islam, or one who has for the last thirty years more advanced the cause of Christ by voice and pen.

PATIENT, single-hearted devotion is reaping its harvest at Kodoli, West India. Letters, October 15, report a great ingathering to the church. At the recent communion, 175 were received, 161 baptized. "A few are, possibly, rice Christians, but the large majority can be depended on."

ONE of the heroes of famine year in India is mentioned by Mrs. H. M. Andrews. Dr. Buchanan (Canadian Mission) leaving his family in the hills, was many months together in the Bhil country, sixty miles from any white person or even a telegraph line, "working day and night to feed, doctor and bury the poor Bhils. Often he has to dig the trench himself in which to bury cholera victims." He secured grain for the starving by sending ox-carts a journey of sixty miles. One cart thus dispatched with seventeen men, returned with one dead and two alive, the rest having perished of cholera by the wayside. Missionaries and civilians have died in the jungle, under the trees, in the midst of those they were trying to save.

Dr. Martin says that, during the short reign of the Emperor, news sheets in China increased from nineteen to seventy-six, and sales of scientific and other Western books went up from $200 worth to $18,000.

REV. ANDREW BEATTIE, Canton, is one of several missionaries on whose head the price of $300 has been set by a Chinese Mutual Protection Society. The honor is well earned.

A LARGE powder magazine in Nanking, China, was struck by lightning and exploded, October 30. Over fifty persons perished and more than a hundred houses were partially or totally destroyed within two seconds. Windows were broken four or five miles away, some damage being done to buildings of our mission.

WE trust that our missionary friends realize the necessity upon our pages, for the last six months, to devote extraordinary space to North China. As admirable and important work as ever is going on in all the other missions, and we hope it may receive a due share of recognition this year.

FIFTY foreign missionaries of our Church in active service are of the second generation, that is, their parents were also foreign missionaries, and of the third generation there are seven: Miss Bird, Syria; Mrs. Labaree, Persia; Mrs. Henry Forman, Mrs. F. O. Johnson, Dr. Helen Newton, India; Mrs. Harris and Miss McGilvary, Laos.

AMUSING things sometimes happen in Sunday-school on Mt. Lebanon. Mr. Bird, following his custom of asking the children general questions, after the regular lesson, inquired one day what Scripture characters they liked best and why. One said Samuel, another Josiah, another Timothy. Then a Druze boy raised his hand. "Well," said Mr. Bird, "which do you like best?" "Isaiah," was the answer. "Why do you like him best?" "Because he was sawn asunder," and the poor boy hardly understood the laugh that followed.

Missionaries Taken Home in 1900.

REV. II : 10.

"There is singing in the Homeland, canst thou hear it o'er the strife—
The welcome of the martyrs, as they enter into life?
There is glory in the Homeland, canst thou see it through thy tears—
For lives laid down, the victor's crown of life through endless years?"

REV. W. W. EDDY, D.D., of Syria, Jan. 29.
REV. D. L. GIFFORD of Korea, April 10.
MRS. D. L. GIFFORD of Korea, May 5.
GEO. Y. TAYLOR, M.D., Paotingfu, June 30.
REV. FRANK E. SIMCOX, Paotingfu, June 30.
MRS. F. E. SIMCOX, Paotingfu, June 30.
C. V. R. HODGE, M.D., Paotingfu, June 30.
MRS. C. V. R. HODGE, Paotingfu, June 30.
D. B. MCCARTEE, M.D., of Japan, July 17.
REV. EDSON A. LOWE of Chili, August 11.
DR. MARY BROWN of China, August 14.

HYMN especially associated by his friends with DR. C. V. R. HODGE.

"Hallelujah! who shall part
Christ's own Church from Christ's own heart?
Sever from the Saviour's side
Souls for whom the Saviour died?
Dash one precious jewel down
From Immanuel's blood-bought crown?

"Hallelujah! shall the sword
Part us from our glorious Lord?
Trouble dark or dire disgrace
E'er the Spirit's seal efface?
Famine, nakedness, or hate
Bride and Bridegroom separate?

"Hallelujah! life nor death,
Powers above nor powers beneath,
Monarch's might nor tyrant's doom,
Things that are nor things to come,
Men nor angels e'er shall part
Christ's own Church from Christ's own heart."—*Wm. Dickinson, 1846.*

The Martyrs' Legacy to the Church.

TRIUMPH for the martyrs! They overcame. They made the supreme sacrifice for their Lord. They have entered within the gates. They go no more out. They follow the Lamb. They see His face. They reign. The martyrs triumph gloriously.

Their legacy is with us below. They had no time allowed in which to write out their last will and testament. How reverently we should have read it! We may read it still; for it is written in the purpose of their lives, in their example. It speaks from the graves in China where their corruptible was sown in dishonor, from the heavens where it is raised in glory. In fact, is the inheritance which the martyrs of China leave to the Church anything other than what they and we had already received? The Master bequeathed it first to his little band, with blood drops from the cross upon it. One age has handed it on to another, each generation affixing fresh signatures and fresh seals of devotion. In our time, those who "follow in his train," from India, Mexico, Armenia, have added their names. The skies have been rent with anguish for the sake of them who cried beneath the altar, "Dost thou not judge and avenge our blood?" To-day, with a new emphasis upon it, this sacred heirloom is transferred to the Church of the Twentieth Century. It is wet with fresh blood stains and a host of new signatures such as no man can computate. Among them are names of our own race, from our own seats of learning, our own Church, our own best homes. Youth is there, and there are gifts and acquisitions, motherhood and gallant manhood and sweet children. Does the Church accept her legacy?

Those who accept are pledged to faith in God. But does not the Church say, "I believe in God the Father?" It says it. It must now *believe*,—while the

way is dark and goes around by Calvary. Acceptance requires hope in God,—not in things God has given us, not in earthly life, nor the service that we do in His name. These were all taken away from our friends in China, but their eternal portion was not taken away. "The Lord is my portion, therefore will I hope in Him." This inheritance compels to prayer, intercessory prayer—"that thy way may be known among the heathen." The text of this last Will of Jesus is: "Go ye into all the world, disciple all nations." The only proof of loyalty to our Master is to *do* his commandment. The only way in which the Church can honor the martyrs, whom she sent forth from her bosom, is to finish the work which they laid down. Does the Church accept her legacy?

What then is this murmuring and disputing that rumbles in our ears? "Not another cent for China!" "Never send another missionary there!" "These lives are too valuable to be thrown away." "Their religion is older than ours." "China was civilized long before our nation was born." If you hear such words, what do you answer? Do you dare be silent? "Civilized"? That is not what missions are for. The gospel is sent around the world to Christianize, to save—not to civilize. "Older than ours"? Japan is the answer to that; Japan, side by side with Christian nations at the gates of Peking last August. Her religion also was "older than ours." "Too valuable lives"? The Lord Jesus Christ is the answer to that. He threw himself away on a poor, wicked world.

Who is dismayed? Those who never had the chance to be hit with a Chinese brickbat. The men who have toiled in Shantung and Chi-li and have seen the stones fly about their heads, have been reviled and despitefully used, these men are holding on in China at the cost of health, or from this country are begging to be sent back. One who escaped the fate of his associates wrote: "*We* were not worthy to be martyrs." Another: "One is almost ashamed to be alive and well, when our brethren are dying for Christ." "No more missionaries to China"? What; now? *Now*, when the Church in China is showing its power and the stuff it is made of? When those who have taken the gospel from the hands of American missionaries have just gone up to God's throne with their song of thanksgiving?

There was not one Christian in Sumatra when Henry Lyman perished at the hands of the Batta cannibals. When the terrible truth reached his mother, she rose up from her bed in Northampton, exclaiming: "Oh, those poor people, how much they need the gospel!" Peter Links, a Namaqua, said to the Wesleyan missionary: "Oh, that I could find the murderer who took my brother's life!" "Suppose you could find the man, what would you do to him?" "Do to him!" answered this African, "I would bring him to the station, that he might hear the gospel and be converted to God." Nor is this spirit dead. A young man has just gone to India grieving because he could not go to Shansi, where his sister was murdered. One wrote of the little Atwater girls: "They were all the grandchildren we had. This bereavement falls heavily upon us, yet we believe these tragic events will result in great good." Hear two mothers of Paotingfu missionaries: "Though at times it seems as if our hearts would break, we cannot but praise the Lord that He permitted them to do so much for Him. If His cause is to be glorified by the sacrifice of their young lives, His will be done." And another: "The earthward side of my dear ones' death is very dark, mysterious, but I thank God for the glory of the heavenward side. Oh, what a Master we serve!"

It is not those who have given most for the redemption of China who are faithless now. You murmurers and doubters, you have no part in the legacy of the martyrs. The Church cannot lag for you. Up with her banner! For 1900 was Martyr Year and the Twentieth Century is its heir. Now is the opportunity to take the sweet revenge of Love. Every one of those new-made graves is to be vindicated, by winning all China from idols to worship of the living God.

"Lift up your heads, ye gates of brass,
Ye bars of iron, yield,
And let the King of Glory pass;
The Cross is in the field."

Martyr Roll in China, 1900.

"Slain for the Word of God and for the testimony which they held."—Rev. vi: 9.

MISSIONARIES.

December 31, 1899, in Shantung.
Rev. SYDNEY BROOKS (S. P. G.)

June 1, 1900, near Peking. (S. P. G.)
Revs. H. V. NORMAN, C. ROBINSON.

June 29, in Shansi, at Soh-ping.
(Swedish Holiness Union.)

S. A. PERSSON,	E. PETERSSON,
Mrs. PERSSON,	G. E. KARLBERG,
O. A. L. LARSSON,	NATH. CARLESON,
Miss J. LUNDELL,	Miss M. HEDLUND,
Miss J. ENGVALL,	Miss A. JOHANSSON.

June 29, Shansi, Tai-yuen.
Miss COOMBS (Baptist Ind. Miss.)

June 30, at Paoting-fu, Chi-li.
GEO. YARDLEY TAYLOR, M.D.,
Rev. FRANK E. SIMCOX,
Mrs. MAY GILSON SIMCOX,
COURTLANDT V. R. HODGE, M. D.,
Mrs. ELSIE SINCLAIR HODGE.

July 1, at Paotingfu.

(A. B. C. F. M.)	(C. I. M.)
Rev. H. T. PITKIN,	Rev. WM. COOPER,
Miss MORRILL,	BENJAMIN BAGNALL,
Miss ANNIE GOULD,	Mrs. BAGNALL.

July 2, in Shansi, at Hiao-i. (C. I. M.).
Miss WHITCHURCH, Miss EDITH SEARELL

July 9, Shansi, at Tai-yuen.

(Eng. Bap.)	Miss JANE STEVENS,
Mr. FARTHING,	Miss M. E. CLARK.
Mrs. FARTHING,	(Independent Mission.)
Mr. WHITEHOUSE,	Mr. T. W. PIGOTT,
Mrs. WHITEHOUSE.	Mrs. PIGOTT,
(Br. Bible Soc.)	Mr. ROBINSON,
Rev. W. T. BEYNON,	Miss DUVAL,
Mrs. BEYNON.	Mr. STOKES,
(C. I. M.)	Mrs. STOKES,
WM. MILLAR WILSON,	Mr. JAS. SIMPSON,
Mrs. CHRISTINE WILSON,	Mrs. SIMPSON,
	Dr. LOVETT,
	Mrs. LOVETT.

July 12, or 16, Shansi, near Ho-tsin. (C. I. M.)

GEO. MCCONNELL,	JOHN YOUNG,
Mrs. MCCONNELL,	Mrs ALICE YOUNG,
Miss ANNIE KING,	of Abilene, Kansas.
Miss BURTON,	

July 21, Cheh-kiang, at Kiu-chau. (C. I. M.)

DAVID THOMPSON,	Miss MANCHESTER,
Mrs. THOMPSON,	of Edmonton, N.Y.,
Miss EDITH SHERWOOD,	Miss J. DESMOND,
	of Massachusetts.

July 21, or 22, at Chang-shan. (C. I. M.)

GEO. F. WARD,	Mrs. ETTA WARD,
Miss THIRGOOD,	of Minneapolis.

July 31, Shansi, at Taiku. (A. B. C. F. M.)

Rev. DWIGHT H. CLAPP,	Miss ROWENA BIRD,
	Miss MARY L. PARTRIDGE,
Mrs. MARY J. CLAPP,	
Rev. G. L. WILLIAMS,	Rev. F. W. DAVIS.

THE CHURCH IN CHINA.

"A noble army—men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed.
They climbed the steep ascent of heaven,
Through peril, toil and pain:"——

PEKING.—Eighty per cent. of the Presbyterian Churches.

Three-fourths of the Boys' School.

Three-fourths of Miss Newton's School.

Over half in a membership of 700 in Congregational Churches.

Over half of the Bridgman School (American Board), for about twenty years in charge of Miss Ada Haven. Of thirty girls left alive, twenty have been orphaned by the massacre.

TUNG-CHO (Chi-li) A. B. C. F. M.—The Boxers' hands were stained with the blood of some of the noblest Christians.

We have two out-stations, twelve and seventeen miles south of Tung-cho, and all around, in villages and hamlets, are Christian homes. It was in this region the blow fell first on June 6, and Chinese soldiers, who had been sent to protect Christians from the Boxers, led in the fiendish work of murdering men, women and children in cold blood, and burning every Christian home and chapel. Of scores of Christians in that region, we know of only two families and two other men who escaped. We know that our beloved evangelist Li was cut down when trying to take his wife and three little ones to a place of refuge, and all who were with him.

It was the news of massacre of twenty, in one of the out-stations that terrible night, which roused us to flee.

Luella Miner.

TIENTSIN district, Am. M. E. Ch.—An old man and woman who had been in the church for years lived on the hospital property. The missionary ventured to seek them with a guard of German soldiers, but on reaching the little village found the house empty. Two staffs upon which these old people had leaned for years stood near the door as if to tell the sad story.

Frances O. Wilson.

August 9, Shansi, Hsin chow.

(Eng. Bap.)
Rev. H. DIXON,
Mrs. DIXON,
Rev. W. MCCURRACH,
Mrs. MCCURRACH,
Miss RENAUT,
Rev. T. J. UNDERWOOD,
Mrs. UNDERWOOD,
Rev. S. W. ENNALS.

August 15, Shansi, near Fen-cho-fu.

(A. B. C. F. M.)
Rev. CHAS. W. PRICE,
Mrs. EVA J. PRICE,
Rev. ERNEST R. ATWATER,
Mrs. ATWATER.

Date and place as above (C. I. M.) *of Kiai-hiu.*

ANTON P. LUNDGREN, (Naturalized Americans).
Mrs. ELSA LUNDGREN,
Miss ANNIE ELDRED, (English).

While fleeing to the coast. (C. I. M.)

Mrs. E. J. COOPER,
Miss HATTIE RICE, of Haydenville, Mass.,
Miss M. E. HUSTON, of Mobile, Ala.
At the coast,
Mrs. A. E. GLOVER.

August 30, Shansi, near Kuh-u. (C. I. M.)

DUNCAN KAY,
Mrs. CAROLINE KAY.

(*Telegraphed September 24.*) *Shansi, at Sih-chau.* (C. I. M.)

WM. GRAHAM PEAT,
Mrs. HELEN PEAT,
Miss F. E. NATHAN,
Miss MAY ROSE NATHAN,
DAVID BARRATT,
Miss EDITH DOBSON,
Miss EMMA G. HURN.
At Ta-ning.
Miss HEAYSMAN.
At Yoh-yang.
ALFRED WOODROFFE.

Of the Manchuria Missions, the result of shock and strain.

In *Japan.*
Mrs. WESTWATER, U.P. Scotch Miss.
At *Vladivostock.*
Mrs. GREIG, Irish Pres. Miss.

CHILDREN.

Paul Simcox,
Francis Simcox,
Margaret Simcox,
Elizabeth Inglis (in Peking),
GLADYS BAGNALL,
FARTHING'S (3),
ALEXANDER WILSON,
LOVETT (son),
BEYNON (3),
PIGOTT (son),
KENNETH MCCONNELL,
EDWIN THOMPSON,
SIDNEY THOMPSON,
HERBERT WARD,
FLORENCE PRICE,
ERNESTINE ATWATER,
MARY S. ATWATER,
CELIA B. ATWATER,
BERTHA B. ATWATER,
BRAINERD COOPER,
ELLEN SAUNDERS,
ALICE SAUNDERS,
MARY LUTLEY,
EDITH LUTLEY,
MARGRETTA PEAT,
MARY PEAT,
JENNIE KAY.

SHANTUNG.—Fifty Christians of Chou-ping, English Baptist Mission.

Mr. Kwong, the school teacher at Wei Hien; an old woman in So-Ngan, because, though not a Christian, she was the mother of a Christian.

Dr. Charles Lewis of Chinanfu relates that his cook, Mr. Ki, after much suffering won a martyr's crown. To the last he refused to deny his Lord. He left a wife and three helpless children. His head was suspended from a tree. A missionary said of him: "He was a good man and went straight to heaven."

At Wenchow an old preacher was offered the alternative of worshiping the idols, or death. He chose the latter, whereupon his ears were first cut off, then his head, and his body offered in sacrifice.

Dr. Corbett says: One of my members, a young man twenty-three years of age, was traveling through a village forty miles southwest of Chefoo. The people accused him of being employed by foreigners to throw poison into wells. The villagers armed themselves with clubs and determined to beat him to death. He protested that he was innocent and could prove it. He said that he knew Kao Shang Tsi, a Christian who lived about three miles distant. They yelled out, saying, "That man is a leader in the church, and if you know him it is evidence that you deserve to die." They rushed upon him and beat him until they thought he was dead. They dug a grave in the sand bed of a dry river and threw him in. While they did this he revived and made an effort to escape. They buried him alive.

SHANSI.—About forty Christians at Tai-yuen, July 9; 100 at Taiku, July 31.

ALL NORTH CHINA.—A host which no man will ever be able to number, though some of them will gradually be heard from later on.

"*He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.*"—Isa. XXV: 8.

NOTE.—Ten Roman Catholic priests were murdered at Tai-yuen, July 10. Others have perished, and hundreds of their followers with them, in Chi-li, Shantung, Honan and Shansi. Our information is too imperfect to afford a record. It has been stated in reputable journals that there were 759 priests from Europe in China at the outbreak, and several hundred may have been murdered.

THE WANG AND CHUNG FAMILIES, PEKING.
From photograph taken by Mr. Fenn last spring.

Personal Records of Martyrs in North China.

THE T'ÊNG* FAMILY, PEKING.

Rev. T'êng Ying, pastor of the First Church, his wife, his oldest son, instructor in the Imperial University; his son's wife, his oldest daughter, who was an assistant teacher; two young sons and a younger daughter, a school-girl, all left the city before the outbreak for the sake of safety, but are reported to have returned and fallen victims to the Boxers. This family will be missed inexpressibly.

Mr. T'êng was not only pastor, but preached in the street chapel. He was a man of quiet dignity, genial kindliness, of no mean literary attainments and a reader of good literature. He has been cut off in comparative youth, and, as one of only two ordained preachers in the mission, seemed indispensable. His wife took more nearly the foreigners' view of life than any other Chinese whom I have known. In the perfect order and discipline of her home and the ideal government of the school, she showed rare strength of character.

The children all gave evidence of unusual gifts and promise of future usefulness. *C. H. Fenn.*

[When Miss Newton was home on furlough in '94-'95 she had left the boarding-school in charge of her assistant, Mrs. T'êng. It was a remarkable circumstance for North China that a native woman should be found capable of handling such a school. The accompanying picture was printed at that time and we can do no better than repeat what was said of it then.—EDITOR.]

Look at the photograph of the T'êng family. Does not the very pose of those five children intimate family discipline and order, while their bright, individual faces bespeak a happy home? Do not the well-wadded garments suggest, "All her household are clothed in scarlet?" Miss Newton says of Mrs. T'êng: "She was educated in the school of the London Mission and considered their prize scholar. She and her husband and children are as neat and trim as if she had nothing to do but fuss over their clothes. How she can

* *Pron.* Tongue.

do so much at home and spend at least five hours a day in school, and never appear to be hurried, is a mystery. She almost never goes anywhere, is exceedingly systematic, and does not waste minutes here and there. While she is braiding the hair of one child in the morning, two others stand on either hand, each reciting a different lesson from the classics at the same time; but Mrs. T'êng serenely keeps all in hand.

She has a good many visitors, but always has time to sit down and listen to the most garrulous old woman. She is ambitious in all good ways, and reads and studies a great deal. With all other duties, she finds time to study English an hour a day! It is lovely to see their children sitting in the circle at family prayers in an evening. If Mr. T'êng is at home, he reads a passage from some simple book about Christ and questions them, and when he is away preaching in the country their mother conducts prayers herself. She is a sincere Christian whom you may be sure of finding on the right side of a question, and a most effective speaker in prayer-meeting.—WOMAN'S WORK, Feb., '95.

THE WANG FAMILY, PEKING.

Last evening our church was crowded to listen to the account given by Mr. Ke (a teacher), who has for some time been an assistant of Dr. Martin.

Mr. Ke told us of Rev. Wang Chao Hsiang and family. Mr. Wang is about forty years of age. He was lately ordained and installed pastor over one of the Presbyterian churches in Peking. I baptized his wife and father-in-law more than thirty years ago. The Boxers set his house on fire one dark night, and the family, in trying to escape for their lives, got separated. The father, two sons and a little daughter escaped to the Methodist compound. The mother, a daughter-in-law, a daughter aged eighteen, the father of Mrs. Wang, and two nephews about ten and twelve years of age managed to keep together, and found a temporary stopping-place outside one of the city gates. A few days later the father, aged seventy-six, went to the market to buy some food, and met some Boxers who asked him if he was a Catholic. He said, "No." One of the Boxers said, "He is an old man, don't kill him." The father called out, "I am not a Catholic, but I am a Christian, a member of the Protestant church." The Boxers struck him down with their heavy swords and cut off his head.

A Christian from the country heard of the family and took them to his home, about forty miles distant, where everything was quiet. In a few days the Boxer movement spread all over the country like a prairie on fire. A great theatre was held in the open air in the village where this family had gone. The Christians were sought out and brought to where the crowd attending the theatre were assembled. The Boxers first seized a little babe, tore its legs asunder and hacked it in pieces before the mother's eyes. They then beheaded the mother of the babe and cut her body as though they were making mincemeat. Next they seized the 18-year-old daughter and treated her in the same way. They seemed disposed to spare Mrs. Wang for a worse fate. She cried out in despair, saying, "I am a believer in Jesus, are you not going to kill me, too?" They then took her life in the same way.

The two nephews were saved, and were adopted by two military brothers. Mr. Wang did not hear of the fate of his family until the besieged were rescued. Both he and his eldest son were overwhelmed with grief, and both were soon taken with typhoid fever.

Hunter Corbett.

Mrs. Wang was a sweet little woman whom I learned to love very much. She had given birth to eleven children. One day she said, "Everywhere we go to live we leave graves behind us." She was a beautiful mother, and was training her four children into fine men and women. To her husband she was, what very few Chinese wives are, indispensable. When Mr. Wang discovered that he had lost his wife he was broken-hearted. He said to us, while tears rolled down his face and his whole frame was convulsed with sobs: "What shall I do without her? It was she that has made me all I am." Indeed, he owed to her not only his conversion and useful work as a preacher, but his rescue when a young man from a life of dissipation. The death of Mrs.

Wang is an irreparable loss to the church in Peking.

Alice H. M. Fenn.

PICTURE OF THE WANG FAMILY.

Pastor Wang is the large man at the (reader's) left of the table. Mrs. Fenn tells us that "he looks older in the picture than he is and not as attractive as he really is to those who know him." Behind him and at *his* left stands Mrs. Wang, and their 18-year-old daughter is at her mother's right. Next, her face half hidden, is the daughter-in-law, who with her babe is reported by Dr. Corbett to have been the first of them murdered. She was graduated at Wei Hien. Her husband, young Dr. Wang, stands next her, last in the row. He is Dr. Inglis' medical assistant. The large boy in front of the doctor is his brother, Wang Wen I, who with little Miss Wang (directly in front of her father), escaped to the Methodist compound. A fact told by Mr. Fenn belongs here.

Wen I is only twelve years old. His father placed him for a few days with a heathen relative, while he went first to the Methodist premises. This relative, fearing for his own safety, repeatedly set the boy outside the door upon the street, to make him deny that he was a Christian. But no terrors would force such denial from Wen I, and the relative was finally moved to compassion.

THE TÊNG FAMILY, PEKING. From photograph taken by Mr. Fenn in 1894.

PICTURE OF THE CHUNG FAMILY.

Mr. Chung, the hospital evangelist, is seen seated behind the table. He is Mrs. Wang's father, the man of seventy-six years, whose death is reported above by Dr. Corbett.

Professor Chung sits at his father's left hand. He has been Mr. Fenn's chief assistant in the boys' school. His wife stands in the back row with her baby (invisible) in her arms. The two Misses Chung and the boys, in front of the professor, are children of his first wife. The boys are the "two nephews" referred to by Dr. Corbett as "adopted by two military brothers."

Professor Chung escaped alive with his wife and daughters.

PAOTINGFU WOMEN.

A few days before leaving my home in Paotingfu, I heard indirectly that my class of women were planning a gift for me. As I expected to be absent from them only two months, I did not consider a gift necessary and immediately tried to prevent it. However, the teacher came and almost in tears interceded, and at last I consented to receive something very inexpensive.

On Sunday, between service and Sunday-school, there was a great buzz of voices and consultation, and the article to be presented appeared—a piece of red silk about a yard long. Fastened upon it are four characters in gilt paper, meaning, "Pitiful mother with loving disposition." On the left, a square of green satin bears the names of seventeen women. This is a very common way among Chinese of expressing kind feeling, and to me, now, this bit of silk has more than ordinary signification for, in all probability, ten out of those seventeen have suffered martyrdom*—have exchanged their humble dwellings, among those who did not love them, for heavenly mansions where angels and the redeemed will be their companions.

While I might say much of these women, I will speak only of a few prominent ones.

Mrs. Chao, a baptized woman, had grown in grace and knowledge beyond my most sanguine hopes. She was a woman worthy of praise,—the widow of a store-keeper of foreign goods. She had only a part of one eye, but that she used to its utmost capacity, learning to read well. I thought one day I would test her understanding of what she read, and selected the passage about the Syro-Phœnician woman. She read it admirably and proceeded to give me the story in her own words: "This woman was not a Jewess. She was a Foreigner. She had this only very dear daughter, who was sick. I think she must have been a widow. She tried all kinds of doctors and at last came to Jesus, when the dogs ate her up."

I think, as she did not exactly understand the allusion to dogs, she simply wound up the story as best she could. I requested my son to preach on the Syro-Phœnician woman the next Sunday.

Mrs. Jung was timid and self-distrustful. One day, talking about death she said: "When I die I will hold fast to Sister Chao and the old Bible woman. I hope we shall go together." Little did I think that such a hope would be gratified. I tried to show her what Jesus had promised, "I will come and receive you unto myself."

The Bible woman was quite a character. She had been an ardent Buddhist, as also had Mrs. Chao who disposed of seven idols when she became a Christian. I was so much attached to the dear old Bible woman that she, with her little granddaughter, came to live on our place. The church took up her support, which was two and one-half cents a day; of course that covered only food.

Mrs. Chang, teacher of the boarding-school, took my place in my Thursday and Sunday class, and gave an hour a day to four little orphans who lived within our compound. She was a very intelligent, well educated Christian woman, a widow having two interesting little girls with her. Most valuable was she in all her helpfulness.

The other women were not conspicuous in any special manner. Some of them were very out-spoken for the truth, and I felt that they improved, growing in grace. Especially was it so of Mrs. Fan, who was most anxious to know the right that she might do it.

This is but a very feeble tribute given to those who now, I hope, stand before the King, having their robes washed and made white in the blood of the Lamb. I hope we shall meet in that home above. They did not hesitate to confess Jesus among men. Surely He will confess their humble names before the Father who is in Heaven.

Amelia P. Lowrie.

DEACON LIU OF TAIKU, SHANSI.

Noble Liu Feng Chih, who was six feet two inches in height and great in spiritual stature, was the first to suffer martyrdom at Taiku. The memory of his name is as imperishable in the whole Province of Shansi as that of any emperor of China. *I. J. Atwood, M.D.*

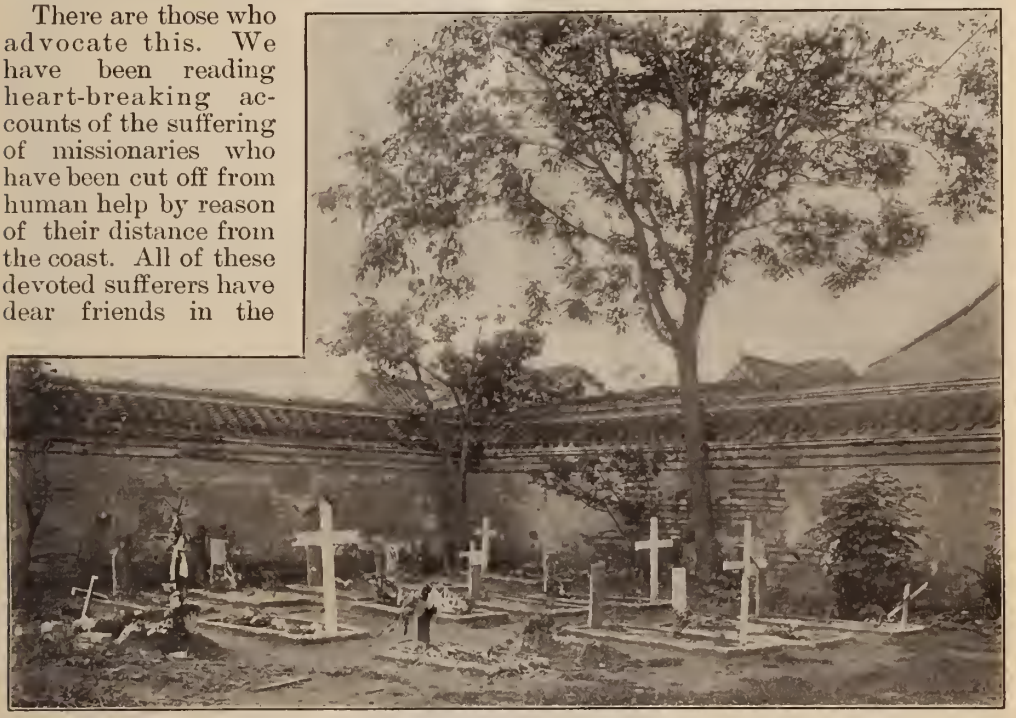
* For Mr. Fan's account of the manner of their death, his wife among them, see WOMAN'S WORK, Nov., 1900, p. 315.

HSIEH OF PEKING.

Many of our people went to their death like heroes. Our brother Hsieh, of the North Church, requested that he might put on his best clothes as he was going to the Palace of the King. They dug out his heart to find the secret of his courage.—Letter from *Dr. Ament.*

Shall we Give up Missions in the far Interior of China?

There are those who advocate this. We have been reading heart-breaking accounts of the suffering of missionaries who have been cut off from human help by reason of their distance from the coast. All of these devoted sufferers have dear friends in the



A SACRED CORNER IN BRITISH LEGATION GROUNDS, PEKING.
The little grave of Elizabeth Inglis (age 11 mos.) in middle foreground. From photograph by Mr. Killie.

home-lands—fathers, mothers, brothers or sisters. Some have wives or children who will never see them again. Or, these martyrs may have survived torture but come home physical wrecks. And the dear friends say, "Wherefore this waste?" Why should such splendid talents be lost to the world? What have they accomplished by throwing their lives away? Why send more missionaries into the death-traps of the interior? Is there not work enough in the neighborhood of treaty ports and steamboats?

So there is, but the question savors very much of the spirit of that other question: "Is there not work enough at home?" The foreign missionary cannot logically draw the line at the treaty ports. The interior is the heart of China. We cannot win China for Christ without going everywhere through the length and breadth of the land and telling the story of sin and redemption. We must rely on the promise that Christ is with us "alway, even to the end of the world," *to the farthest point of China.* If Christ is with us who can be against us? "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword?" Has anything happened to our dear ones in China that is not included in the above list? And did any of these things separate them from the love and presence of Christ? Why should they be pitied? We should rather rejoice, as no doubt they rejoiced, that they were counted worthy to suffer for Him.

The trouble is not with missionaries

and their supposed foolish rashness, but with the Christian Church, which has sunk back into luxury and ease, and supine neglect of duty. Missionaries are doing no more than all Christians are called on to do. Not that all are summoned to foreign lands. There are many definitely appointed to work at home. But the work of the Lord is not done *here* in the spirit which is called for, whether abroad or at home. Few, with heart and soul, body and spirit, with all the powers God has given them, enter into the work that is set before the Christians of America. There is opportunity for martyrdom in the conflict with rum and Mormonism, monopoly, and the heartless selfishness of Mammon. All honor to those who face this conflict and live in America a life of conformity to the life of Christ. I venture to say there is not one of *them* who would recall our missionaries from China or Africa. They would die in the forefront of the battle wherever God placed them. Those who do not deny Christ in their business, or pleasures; who witness for Christ in the slums, in society, in our city churches, will find there is a *living* martyrdom that will lead them to sympathize with fellow Christians who have given up their lives in China for Christ and His Church.

The Church is all one,—missionaries and those who send them. All ought to be animated by the same spirit, all willing to give their lives, in life or death, to the Master who died for them. Then, whether we send or are sent, it is all for Christ, and we are all brethren, and there is nothing too precious to part with for His sake, whether children or reputation or money or life.

No one will then say, "Wherefore this waste?" but hundreds will press forward to take the place of those who have fallen, and millions will be given to send them, and their friends and relatives will consider it a privilege to give them up, and work at home will be eagerly taken up by the many who cannot go to the foreign field, and this world will be the better. Persecution will be the lot of Christians all over the world, but the promise of Christ's presence will more than compensate for any earthly loss.

Louise S. Abbey.
of Nanking, China.

Recanting—Frightful Peril of Christian Girls—Martyr Heroism.

The piece of red muslin which I send will sadden your heart. It is one given by the An Kü magistrate, Wei Hien district, as evidence of official protection to recanting Christians. This official was one of the most bitter persecutors. Christians were summoned to appear before him. A huge cross was marked out with lime on the ground in front of him, and the Christians were ordered to walk up this path and kneel before the official. There they were threatened with death unless they recanted. Some poor creatures, overcome by their fears, promised to leave the church. The official then gave them this muslin token, as evidence of their recanting and a pledge of his protection.

The five characters on the right side represent those to whom obligations are due—heaven, earth, officials, relatives and teachers. Those on the left represent virtues to be cultivated—benevolence, righteousness, propriety, discretion, fidelity. The man who gave us this pledge did so as evidence of persecution. He had not been in the church long. Like many others who recanted, he found that he gained nothing by so doing, for he was looted of his all.

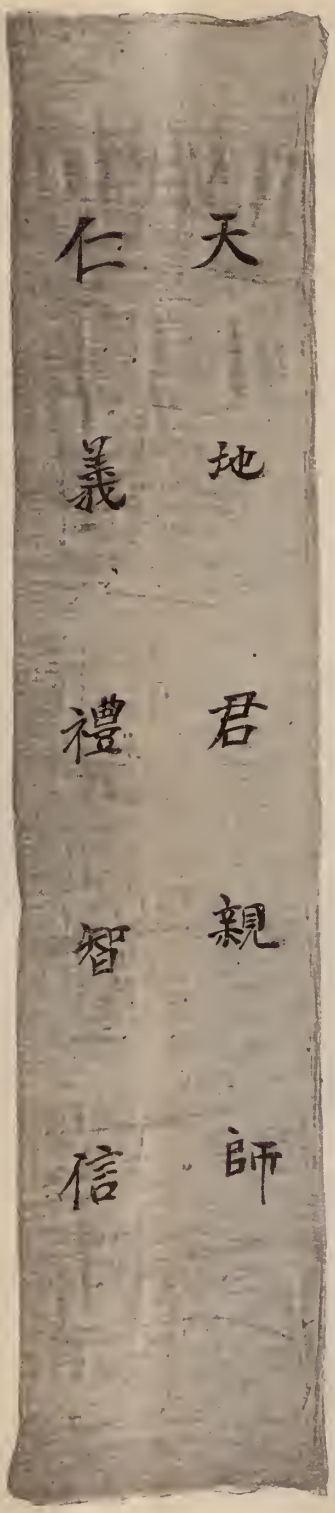
Among some very poor Christians who had little to lose, there were those who recanted because of their women folk. These were in the greatest danger, and in some places were stolen.

One old Christian whom I have known for years and never thought it possible that he could recant, did recant, but it was to save his daughter, a girl of twenty, just graduated from our Wei Hien High School. After escaping from our burning compound he reached his home, weak and completely unnerved, to find his wife and family

terrified for the safety of this girl. They fled from place to place by night, the girl disguising herself as a boy (her feet never having been bound), until, completely worn out, the father signed the paper of recantation which was being sent around by the Ch'ang Loa official. He paid the underlings about $2 gold, and from that time they were disturbed no more. The girl was hastily married off into a Christian family, for married women have been in less danger.

We have had pitiful stories from our schoolgirls, and we have known only too well how terrible was their peril. Miss Boughton and I thought it right to send them word to rebind their feet or disguise themselves in any possible way to escape detection. One girl, a small heiress left in my care by her mother when she died, is still in hiding. Her father's brothers, a notorious set of gamblers and opium-eating heathen, seized the opportunity of the Boxer troubles to get possession of their niece and her property. The official abetted them. I am thankful to say that, owing to the fidelity of the Christians and the courage of a relative of the mother, neither official underlings nor the wicked uncles have found her. Her house was burned and the family is scattered and impoverished by the official.

In one village, the Christians put the schoolgirls, six of our Wei Hien graduates, into the chapel and kept them there for three weeks guarded day and night by fathers and brothers.



PLEDGE FROM AN KÜ.
Original red muslin is 45 x 9¼ in.

Another girl who has done faithful work as a teacher this last year was kept hidden for several days on some boards, swung up by ropes in the living room of the family of her betrothed. As soon as he reached home from Tungchow College they were married. In that village, the fine chapel erected by Chinese Christians in memory of Dr. Nevius, has been headquarters of the Boxers.

Other girls have fled from their homes by night, not knowing a moment's safety for weeks; sometimes led in the darkness by Christians from one village to another in disguise of boys, sometimes compelled to go alone on unfamiliar roads. In spite of all, so far, not one has fallen into the hands of evil men. One of them had a very close call but was saved by her relatives, who shot and wounded one of her abductors. Many have been the tears shed over the fate of Kwei Hyong, one* of our Wei Hien girls, who lost her life in Peking.

While our hearts have been made sad by those whose courage failed them at this testing-time, some, I am sorry to say, voluntarily recanting to save property, still so many have kept the faith that we have no reason to be discouraged. There are few churches in Christian America that could be overtaken by

* See account of the Wang family.

such a persecution without losing some of their membership. Even there I am afraid there would be weak ones who, for the sake of land and houses, would deny their Lord, just as there were here. Christian at home, when you judge these Chinese Christians, just put yourself in their places and say what you would have done under their circumstances. And do not forget that you and your father and your father's father were all born in a Christian land. Few indeed of the Christians in China have a record like that, and yet those who remained firm have been *very* many more than those who have recanted. Not one in ten of those who recanted considers that he actually left the church. He looks upon his act as a means to save life and property in a strait officially forced upon him. Others mourn their sin in deepest dejection and tears.

A few days ago a well-to-do Christian came to Tsingtau to have Dr. Johnson dress his wounds received from Boxers, three months ago. This man was in their hands nine days and was most cruelly tortured. For nine days his hands were tied behind his back to a post—tied so tightly that even yet one wrist is useless, the ligaments having been severely strained. While tied up he was shot in the arm, beaten till two ribs were broken, cut across his arms and hands with knives and thrust in the leg with a spear. This last wound is still suppurating after three months. Several times his tormentors untied this man for an hour or two thinking he was dead, but, upon a return of consciousness and his refusal to recant and pay the sum of money demanded, they tied him up again and renewed their fiendish treatment.

REV. HORACE TRACY PITKIN.
Paotingfu, July 1, 1900.

Being asked, "How could you bear it all?" he said, "I thought of the sufferings of Christ and my heart was comforted." No one can doubt that this man is a genuine Christian, for he can say, "I bear in my body the marks of the Lord Jesus."

One of our Wei Hien men has been an evangelist at Chiningchow. When Mr. Shao reached his home, seven miles from our compound, he found that his house had been destroyed, all but one small room—everything stolen. His wife and blind daughter, having no place to flee to, had shut themselves into this small room and were in momentary expectation of even greater danger. But Mrs. Shao (one of the Bible women) was calmness itself. "If it is the Lord's will that we die this way, then let His will be done." It was no blind submitting to fate upon her part, for as she said afterwards, "I would have made some attempt to escape, but what could I do with my blind daughter? When I remembered that God knew all about it, and whatever He had in store for 'Golden Crown' (the blind girl) and me must be all right, then my heart was full of peace."

After a week, her small son, Jonah, aged ten, was brought home by some Christians who had found him in the fields where they too had gone to hide. When the looters came, the boy had wildly fled out into the night, and his family had not been able to find him.

Several weeks after this, while the persecution was still on, one of our teachers made his way here from his distant home, and this is what he told us: "When I came near Mr. Shao's home, I heard voices singing—

'Must Jesus bear the cross alone?'

I could hardly believe my ears, for I had been told that the family had been severely dealt with. I did not think any one would have the courage to sing like that." Sure enough, as he passed in through the ruined house, into a small back court, there he found the family serenely having morning prayers, singing their very loudest. And so they had done every morning and night during the whole time.

A few days ago Mr. Shao came to see us, his homely old face fairly beaming. "Destroy that list of damages I sent you! I have no claims. My house has been all repaired, my broken furniture all replaced by new things, and eighty strings of cash given me besides." And so it was. The villages, whose rowdy element had done the mischief, compelled the men to repair the damage and to invite Mr. Shao and his brother to a feast.

(*Mrs. F. H.*) *Jennie M. Chalfant.*

Paotingfu Martyrs of the "South Suburb."

[The pictures are loaned by courtesy of *Missionary Herald*, Boston.]

MISS MARY S. MORRILL. Paotingfu, July 1, 1900.

MISS ANNIE ALLENDER GOULD.

Letters from our friends in Paotingfu often made reference to their "American Board" neighbors on the south side of the city. That station was the oldest, and from its members our brethren received a hearty welcome when they went to locate on the north side. Providentially, only three of these missionaries were on the ground to share in the sorrows of last summer.

Miss Morrill was the senior of the three. She had rounded out ten years in China. One of the steps to her self-dedication was the remark of a Chinese pupil in this country: "I wish some woman would go to China to tell my mother that; she never know it unless some woman go." In one of her last letters Miss Morrill wrote that she could not leave her school-girls in such troublous times. "Annie and I could not leave if we would, and we would not if we could." Both the ladies were from Maine. Miss Gould had been carefully nurtured in her home at Portland, and was graduated at Mount Holyoke College, in '92, valedictorian of her class. She spent almost seven years at Paotingfu. With her mental abilities and an ear musically trained, she gained a working use of the language in a remarkably short time. Her

last touching letter to her mother closes with the words: "If not on earth, will meet in heaven."

Rev. Horace T. Pitkin was a marked man anywhere. Though in China only three and a half years, his colleagues pronounce his death "an immeasurable loss" to the mission. He was a Yale man of '92 and widely known through his enthusiastic addresses as a Student Volunteer. According to every report received, Mr. Pitkin was shot while bravely defending the ladies on their own compound. His wife and little son were in Ohio.

As at our Presbyterian station on the north side, so at the "south suburb," the Church gave of her best.

Life and Light (Cong'l House, Boston), for Sept., 1900, contains Miss Gould's last letter; for October, an account of Chinese women of the station.

The Persecuted Church in China.

Peking and Vicinity.

Sept. 3.—San Ho Christians are coming in. They have been hiding in the mountains and caves. They lived on leaves and any wild fruit they could find. Nearly all our people in the San Ho region have been killed. We have heard from neighbors, who were eye witnesses, of the triumphant death of some of them.

October 4.—Wen Cheng's brother has turned up. He and his family got safely home after the trouble began here. You know Wen Cheng went home for her summer vacation. They have had a hard time of it there. The leading Boxer in that district was a relative of the family and for some time was able to protect them, but he lost his position on account of partiality to his relatives, and they were in great danger when this brother left. The other heathen relatives have for weeks been begging the Christians to burn incense and *kowtow* and thus save their lives. "They say you need not have any image before you when you knock your heads to the ground or burn incense." Wen Cheng has been very firm, and a help to those who might otherwise be weak enough to burn incense. A good many have done this. They said to us: "Why, we could not help it. The Boxers would kill us if we didn't." Others did not have the opportunity to recant, but were killed without delay. Others stood the Boxer test, which is that, when a certain kind of paper incense is lighted, if it catches fire and the ashes go upward, the person tested is not a Christian and must not be killed. A number were let off in that way.

Others refused to recant, and some who were burned to death were heard to pray in the midst of the fire. A good many were thrown into the flames of their own houses as they were burning, and as often as they tried to escape, they were caught and thrown back into the flames—children and all. It is too terrible to write about, and our hearts are kept in anguish as one after another comes in and tells his experience.

Our old gate-keeper's son has just come into the city. He says he saw Mrs. T'ien—met her on the street the day after our houses were burned, but neither of them spoke for fear of attracting attention. I miss her so much! For a long time, at first, I could not sleep at night. I kept trying to imagine what had become of her—whether she were still alive and in hiding. She was so lovable! Her body was found not far from where we lived and not many days after our home was burned. Yen Yi says that something which Mr. Fenn said at a meeting, a short time before the trouble broke out, made a deep impression upon her mind. His text was "Let him that thinketh he standeth take heed lest he fall." She realized, as never before, the need of constant watching and prayer for fear that when the test came she would be too frightened to stand firm. She would have stood the test, I am sure, but she was not asked to burn incense. Mrs. T'ien and I had a nice talk and prayer together before I left for the Methodist Mission.

Wen Cheng's brother confessed that he was too much of a coward to stay with his wife and children, although he is one of the most affectionate fathers I have seen in China. This is the day for my woman's prayer meeting. There

are only six women who have books and take a little time every day for study, but I expect to have more when I receive books and the women get some winter sewing done.

Janet McKillican.

EXTRACTS FROM DR. MORRISON'S LETTERS TO THE *London Times*.

At the Pei-tang Cathedral (Roman Catholic), in the Imperial City, were gathered in the one great compound, Bishop Favier, missionaries, lay brothers, sisters of charity, and Christian refugees, estimated at 2,000, who had fled from the massacre in the country.

June 14, the South Cathedral was burned. It continued burning all day. Acres of houses were destroyed and the Christians in thousands put to the sword.

On June 16, a party of 20 British, 10 Americans and 5 Japanese, with some volunteers, patrolled the East City, visiting the ruins in hopes that some Christians might yet be in hiding. But to our calls everywhere no reply was given. Refugees, however, had managed to escape miraculously and find their way, many of them wounded, to the foreign legations, seeking that protection and humanity that was denied them by their own people. As the patrol was passing a Taoist temple on the way, a noted Boxer meeting place, cries were heard within. The temple was forcibly entered. Native Christians were found there, their hands tied behind their backs, awaiting torture and execution; some had already been put to death. All were shockingly mutilated. Their fiendish murderers were at their incantations, burning incense before their gods, offering Christians in sacrifice to their angered deities. They shut themselves within the temple, but their defense availed them nothing. Every one of them, 46 in all, was in Boxer uniform, armed with sword and lance. Retribution was swift; every man was shot to death without mercy.

Mrs. E. G. Tewkesbury of Tungcho wrote from Peking: One of the saddest sights was eight little orphans. Among them was the son of one of our college teachers, a boy of ten, whose father, mother and two sisters were killed. One was a little four-year-old daughter of our helper, Kao Shin, a deaf and dumb child but bright as a dollar. Poor child! Her head is a mass of ulcers. I have taken her and another child as my protegés; other ladies have taken some, too. The fitting up of these eight all at once was no small task. They were almost destitute. I was never so busy in my life.

TREE TO WHICH SIDNEY BROOKS WAS BOUND IN THE COURSE OF SUFFERINGS PREVIOUS TO HIS MURDER.

The English Consul-General, with a colleague of Mr. Brooks, has summoned a Chinese official to take cognizance that this is the very tree.

Shantung.

Tungchow, Sept., 1900.—Christians and inquirers, in the little field under my care, while their lives were threatened remained steadfast. *W. M. Hayes.*

Mr. Sên, a Christian near Tungchow, was strung to a beam by his hands, which had been tied behind his back. Hands and arms were burned with incense sticks until even the tendons and bones of one were exposed. The man recovered in the Inland Mission Hospital at Chefoo, but is of course a cripple for life. He is a member of the Southern Baptist Mission.—*W. O. Elterich.*

Tsing-tau, July.—Christians of the province are coming in daily with stories of robbery and violence.

Pastor Ting Li Mei, a most lovable and admirable young man, now lies in a yamen in Kia-chou, having been arrested and beaten two hundred blows

with a bamboo club on the naked thighs. Pastor Ting, stripped and thrown on his face before the official who demanded that he at once promise to forsake his faith, replied: "*Ta lao yeh* (Sir), you may kill me but I cannot deny my faith."

The Christians appear to be growing in grace under these perils, sufferings and losses. Our chapel was filled twice last Sunday. The prayers consisted more of praise and confession of sin, than of petition for protection.

Paul D. Bergen.

Chinanfu.—[The following was written last March, of events which occurred while the infamous Yu Hien was governor of Shantung, from which province he was removed to satisfy complaints lodged against him by foreigners, but was made governor of Shansi as a mark of the Empress' favor.]

About 66 of our families have either been looted or made to pay a heavy ransom. The local officials have rather helped this than hindered.

Adherents of the English (Anglican) church, Southern Baptist, English Methodist, American Methodist, American Board and American Presbyterians, all have suffered severely. A cold snap coming on made it almost unendurable, for not only have the Christians been turned out of their homes, but their wadded clothes which they need so much in this climate, and their grain, the principal and in many cases the sole article of food, have been taken from them. *Mary Burnham.*

Eleven families, embracing fifty-three persons from one village, burnt out of house and home. *Chas. Lewis.*

Wei Hien.—Three houses of Christians burned; 28 out-stations reported looted.

My good faithful cook, who prepared for us the last food (which renewed our strength for that long walk of ten miles to the German mines), faithful and true to us, was beaten almost to death by the mob. They tore his clothes all off him and took his money and beat him with a club having nails in it. To-day that good man bears in his body the marks of the Lord Jesus.

Charlotte E. Hawes.

Chou-ping (north by west of Wei Hien).—Thirteen of our members have been caught and dragged to the yamen, having their queues tied to the tails of their enemies' horses.—*Letter* from a member of the Southern Baptist Mission.

If it were possible to keep a record of the trials the Christians have endured it would read not unlike that which makes the Neronian persecution memorable. Property has been taken, the houses of Christians have been pulled down or burned, their fields of growing grain have been seized by enemies; families have been separated, husbands and sons have been driven away, their defenceless relatives being left to the merciless mob; men have been arrested, severely beaten and put in solitary confinement; others have been murdered, some of them literally cut to pieces; the stake has claimed its victims, and cruel tortures have been the lot of many. All these things have happened in repeated instances in the two provinces of Shantung and Chi-li alone.

W. S. Faris.

Immunity from massacre in Shantung was because the Boxers never got further east than the Yellow River, thanks to the strenuous efforts of the governor, Yuan Shih Kai.

Canton Mission.

The people were exhorted to drive out all foreigners, and if they would not go to kill them. *Christians who would recant were to be pardoned.* Two or three of our members at Yan Ping have been beaten and one will probably die from injuries received.

A mob went to the shop of an elder of San Ui church and demanded $420 to exempt his shop from destruction. He had not money on hand and was ordered to write a note for the amount. As soon as it was written a demand was made for instant payment. The money was sent for and, as soon as paid over, the mob went to the elder's village, totally destroyed his house and tried to capture his wife and children in order to hold them for ransom. The villagers hid the family. The Consul assures me that soldiers shall be sent to restore order. *Andrew Beattie.*

Story of the Shansi Massacres.

[Extracts only from a detailed account.—EDITOR.]

The following terrible account was received through a Christian teacher, a graduate of the North China College at Tungcho, who has been employed in a boys' school of the American Board Mission at Fen-cho-fu, Shansi. Having escaped from the general massacre, he left Shansi August 23, and after many vicissitudes arrived in Tientsin September 1. He is a remarkably intelligent young man, who within the past two years has learned to speak English with great precision. He is abundantly qualified to give an accurate and detailed report. His report is as follows :

The first murders committed so far as known were June 28, at Hsiao-yi Hien, where Miss Whitchurch and Miss Searell of the China Inland Mission were living alone. A few roughs attacked their front gate. They sent to the district magistrate for help. The official came and, finding no further harm than the smashing of the gate, reproved the informant and struck him with his own hand. This gave notice to the crowd that they could attack with impunity. They began at once. Another appeal was made to the magistrate, who replied that his underlings were intended to protect Chinese, not foreigners; 300 Boxers broke into their compound. The ladies in their helplessness kneeled before the crowd and begged for mercy, but they were replied to with clubs. Some also took glass bottles and broke them on their heads. The ladies lived about an hour from the first attack. Their clothes were taken and their watches. When the official was informed of their death he sent two boxes for coffins. These were placed in the new baptistery finished in their own courtyard.

Sheo Yang, 70 miles east of Tai-yuen City, is the station of independent workers under Mr. Pigott. June 29, seven persons here were driven from their homes into the mountains. They returned, but were arrested and compelled to go to the Capital of the Province. They were chained with handcuffs and collars and not permitted to buy food. Soldiers were not allowed to sell them eggs at a dollar apiece. On arrival at Tai-yuen they were placed in separate rooms, Mrs. Pigott not being allowed to communicate with her husband. On June 29, most of the foreign houses at Tai-yuen were burned, the missionaries escaping to the house of Mr. Farthing, with the exception of Miss Coombs, who was hindered by her school-girls. Hundreds of Boxers and rough people crowded into their houses. Many were trampled upon, two schoolgirls being trodden to death. Miss Coombs plead with the soldiers to save her life. Instead, they threw her into the flames of the burning houses.

July 9, Yu Hien ordered all the foreigners to come to his yamen, under pretence that he intended to escort them safely to the coast. On entering the first gate of the yamen they were surrounded by a guard of soldiers. About 30 Boxers with drawn swords were allowed, or invited, to enter, and all the foreigners were beheaded. The bodies of the 33 foreigners killed were placed in wooden cases and buried in the baptistery, presumably in Mr. Farthing's courtyard. It is upon the massacre of 33 foreigners that the fiendish Governor of Shansi demands a reward. It is also reported that in and about Tai-yuen 300 native Christians have been killed.

The English Baptist Mission at Hsin-chow is 35 miles north of Tai-yuen. Six missionaries stationed here are reported to have escaped on horseback into the mountains.*

The mission of the American Board at Tai-ku, some 20 miles south of Tai-yuen, escaped the first intensity of the general attack. This was due to the friendly spirit of the local official, who had abundant occasion to be friendly. July 31, about 300 Boxers attacked the mission premises. One of the principal

* A telegram was sent from Chefoo, Nov. 8, by one of the Baptist missionaries to the Society in London, in which eight persons are named who "Left for cave in the hills June 29. Boxers found them armed July 21; during attack official went with soldiers; promised escort to the coast; missionaries, already five days without food, came out, taken to Hsin-chow, imprisoned till Aug. 9, then killed inside city gate." Their names may be found in "Martyr Roll."—ED.

Chinese helpers was killed, and the gates broken in. The three men of the station tried to resist the attack by going upon roofs of the houses and firing upon the crowd, but ammunition soon failed, and they were helpless. They were beheaded, their bodies thrown into the flames of the burning houses, their hearts cut out and carried to the Capital. The three ladies, with a Chinese teacher, fled to the rear courtyard, where they were cut down in like manner.

The American Board Mission at Fencho-fu is 50 miles southwest of Taiyuen. Here, both prefect and district magistrate had been kindly disposed to the foreigners. But the old prefect died, and the governor sent a new man in sympathy with his worst designs. He demanded of the local official to know why the foreigners had not been driven out. The magistrate replied that the Americans had been very peaceable, and he had no occasion for sending them away. The prefect insisted that they must be sent within two days. The chief hospital dispenser (Chinese) was beaten 300 blows. The demand was made that he should secure all the arms of the mission; these were accordingly given up—two pistols and two rifles. A request was made on behalf of Mrs. Atwater, who was about to be confined, that they be allowed a few days' respite. But the prefect insisted that they be sent to the coast the next day. Four country carts were prepared, and they were to start Aug. 15. A guard of 20 soldiers was ready. As soon as arrangements were made, the foreign houses were sealed up. The missionaries requested that they be permitted to sell their houses to provide silver for the journey. The official replied that all property had been confiscated by Imperial decree, but a small property in a country village could be sold. This was done and a sum of silver made ready. The escaped teacher (who brings this report) rode a horse given him by Mr. Atwater. Ere long on the journey, he heard suspicious remarks made by the soldiers. He gathered that mischief was meant and, on the advice of one of the soldiers, escaped from the party. When not far away he heard the firing of a gun, and afterwards learned that this was the signal for an attack on the party. The soldiers cut each one down with swords. Their bodies were stripped and buried together in a ditch by the roadside.

The escaped messenger returned the second day to learn the fate of his foreign friends. He then started for Tientsin. Arriving at Tai-ku, the terrible end of the mission there was told him. At Paotingfu he succeeded in getting a boat, and came through to Tientsin with his message of horror and anguish. He brought with him on a piece of blue cloth the name of Mr. C. W. Price (of Fen-cho-fu), with the words, "This man's story will be reliable."

W. O. Elterich.

Heart to Heart.

Rev. John Steele, an English missionary in Swatow, China, heard sounds of bitter weeping by the wayside one night. Looking for its source, he found a heathen woman bowed over a child's grave, upon which, according to the local custom, lay an overturned cradle. —Told by *Rev. Jas. C. Cunningham, D.D.*, Delegate to the Ecumenical Conference, 1900.

A heathen baby;—that is all;—
And woman's lips that wildly plead;
Poor lips that never learned to call
On Christ, in woman's time of need!

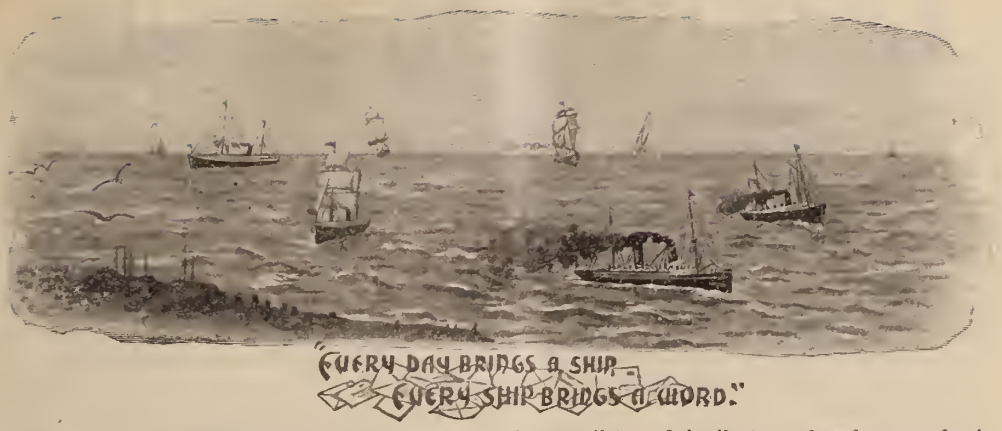
Poor lips, that never did repeat
Through quiet tears, "Thy will be done!"
That never knew the story sweet
Of Mary and the Infant Son.

An emptied cradle, and a grave;—
A little grave—cut through the sod;
O Jesus, pitiful to save,
Make known to her the mother's God!

O Spirit of the heavenly Love,
Stir some dear heart at home to-day
An earnest thought to lift above
For mother-hearts so far away.

That all may know the mercy mild
Of Him who did the nurselings bless:
The heathen and the home-born child
Are *one* in that great Tenderness!

Clara A. Lindsay.



BRAZIL.

Miss DASCOMB wrote from CURITYBA September 22, 1900:

"School results"—God only can balance them! In the parable of the sower, three-fourths of the seed seems to be lost, but the other one-fourth how it does fructify! Of the hundreds of children in our schools, comparatively few take upon them public vows of obedience to God, and are beautiful examples of lovely piety. But outside that line, many cherish and practice much that they learned here. Here a young wife, lifting her husband's heart towards noble ideals; there a young mother, teaching her little ones to pray and repeating to them the straight and simple Bible rules of life. I received a letter from a talented doctor, attributing his ideals of fidelity and service to the American teachers.

These old pupils do not attend church or keep the Sabbath as we do. They do not look on this as indispensable in doing justice, loving mercy, and walking humbly with God. They are among the 7,000 who do not bow the knee to Baal—nor even go into the House of Rimmon. Every day I pray for all those who have ever made a part of the family or school—that they may remember the words of the Lord Jesus—to do them.

I am impressed by a certain breadth of life and originality in much of the Christian literature at home that deals with evangelizing. Sheldon's books seem to take one out of the beaten track where habit rather deadens experience. Lately we have read the delightful present Mrs. Landes sent her husband—"Black Rock." There again the noble souls of the workers seem moulded to sweetest sympathy and highest ideals. There seem absolutely no trammels of custom or public opinion. "For Christ and the world" is their motto.

Miss Kuhl and I took two days at the seashore. We had a window towards a nice muddy river. Some benevolent soul sent by last mail two daintily bound volumes of missionary work, travel and adventure in India, by Chamberlain. How fine a reservoir to take from, on missionary Sunday. I have charge next time, but the subject is Japan and I have not much straw with which to make bricks.

Brazil is about bankrupt. Thousands of employees are unpaid. Railways often pay only officers. The men run up bills at stores, the stores break, and where are we? Many debts are unpaid. Many parents are months behind in school bills, but we must pay rent and maintenance and teachers, promptly. But it is true that everything dwarfs before China.

COLOMBIA.

MRS. M. W. GRAHAM wrote from BOGOTA, September 18, 1900:

Eleven months ago civil war broke out in Colombia, and since that time it has been with the greatest difficulty that we have managed to send mail. Our American Minister expects to start for the States this week and has offered to take mail for us.

There now remain but two months of the school year. Notwithstanding the revolution and the terrible financial condition of the country, this has been from the standpoint of material results, the most successful year in the history of the school. There have been matriculated 105 boys. The income to date has been 1,650 *pesos;* the highest amount in any previous year was 1,200 *pesos.*

Two boys have expressed a desire to unite with the church at the November communion. For the last two months church services have been unusually well attended. Many strangers who have come to the city, in connection with army or government affairs, have dropped in at *el Templo Protestante.*

With great interest we await the outcome of the revolution. If the Liberals win, we expect to enjoy freedom of speech and press such as we have not known in fifteen years. We have not been exposed to any danger ex-

cept that of disease, due to the presence of so many soldiers in the city. Of course if the city is attacked, we shall have to run the same risk that others incur. What I dread for all in Colombia is scarcity of food. There has been little planting done since the war began, farm laborers having been forcibly recruited for the army. Several terrible battles have been fought, such as those at Peralonso, where 2,000 lives are reported to have been lost, and Palonegro, which lasted a month, with fighting at intervals day and night. Both of these took place twelve days' mule journey to the north of Bogota.

We are now living in a suburb of Bogota, connected with the city by a street car line. The first of the month there was an encampment of about 800 men in the plaza in front of us. They were suffering from lack of clothing, food and medicine. As far as it lay in our power we relieved the neediest and they seemed very grateful and said that this was the only house in town from which they had received assistance. We ask your prayers for this country, so nearly ruined by civil strife and grief stricken by the loss of its sons.

CHINA.

DR. ELIZA LEONARD wrote from PEKING, October 2, 1900:

One by one our people are coming in yet. Only to-day a boy came whom we supposed dead. Christians outside are in peril yet.

What is to be the future of our work here we do not know. We are simply staying and looking after the converts as best we can. Many are the knotty questions. This is a very trying period to the Christian Church in China. The temptations which come to our people are many, varied and new. They need careful shepherding and much prayer. I trust the home Church will not forget their and our need. We needed your prayers during siege, and thank you for them, but don't forget we still need them, sometimes I think even more than we did then.

We are living in Chinese quarters, a rather small court with rather new buildings, barely sufficient to accommodate us. Our Chinese Christians are living in an adjoining court. The owners of these two places withdrew to a few rooms. They are pleased, in a way, to have us occupy their places, as we have afforded protection to their property.

We are about four miles distant from our old homes. We chose this location, as it was in the American quarter and near the legations. We have been over once to see the old places and, so far, I have no desire to go again. It is a sad sight, all wreck and ruin; every tree and shrub cut down.

Mr. and Mrs. Killie are away at present. We feel rather lonely here, as there are but four of us left, Dr. Wherry, Miss McKillican, Dr. Mackey and myself. I have been able to secure a few drugs of a Chinese who buried his supplies and found some of them in good shape. I have had but one out-call so far. I am endeavoring to treat only Christians till I get a larger supply of drugs. I am in a new part of the city and have no sign up. I find my medical library consists of one book; my supply of instruments has dwindled to a small pocket-case and a hypodermic with useless needles. At first I felt rather queer with such a meagre outfit, but am growing accustomed to it.

Dr. Mackey is diligently studying Chinese.

MRS. PAUL BERGEN wrote from TSINGTAU:

The feeling of relief on account of all our Shantung missionaries, could hardly make itself felt for the great heart-pain that came when hope was lost for Peking and Paotingfu. Many of the martyred ones who belonged to other missions were well known and well loved by us. Many have been guests at our house, some we had visited and traveled with—those lovely, refined, accomplished ladies so lately our neighbors in Chefoo; that Cooper family, Miss Burton, Miss King, Miss Searell, Miss Whitchurch, and others in C. I. M., who have had years of work in the schools for European children in Chefoo.

MRS. C. A. KILLIE wrote from SHANGHAI, Oct. 8:

Mr. Killie and I have run away for a little breathing spell. He was ill for several days before the troops arrived to relieve us, but did not dare give up, neither did he take to his bed for one week afterwards. Then he came down with typhoid fever and I nursed him through it all myself. So, while others could go out and breathe and sight-see, we were passing through another siege.

Of course we all lost everything we had by fire and loot, not having a warm suit of clothing nor sufficient bedding. Considering all of these things we were sent off down here to lay in some of the necessities of life. There are no stoves to be had in Peking.

We both feel much improved in health and strength already. We expect to remain here about two weeks, and then return to Peking.

HOME DEPARTMENT

Lesson II.—The Century in China.

I.—Leading Events connecting China with the outside world. 10-Minutes Quiz.
II.—Development of Missions. 5-Minute Papers.
III.—The Persecution of 1900. Cause, Facts, Results. 10-Minutes Open Parliament.

Found in 1800, in the British Museum, a Chinese manuscript of the Four Gospels and other parts of the New Testament. This turned the attention of English Christians towards China and opened the gateway for a Hundred Years of effort and success in the Empire.

I.

1801—1820.		1821—1840.		1841—1860.		1861—1880.		1881—1900.	
'04	Robert Morrison studying Chinese in England.	'21	Morrison completes Chinese Dictionary. —*Scouts watching at the gateways of China:*	'41	First Opium War.	'61	Tientsin and Hankow occupied. Presbyterian Press at Shanghai.	'81	Viceroy's Hospital built, Tientsin.
'06	Ship of Olyphant & Co., from New York, carries Morrison to China.			'42	Treaty of Nanking opens Canton, Amoy, Foochow, Ningpo, Shanghai. —*Scouts enter these five gates.*	'63	Peking occupied by four Societies.	'82	Shansi American Mission opened.
'07	Morrison reaches Canton, bearing letter from U. S. Sec. of State, James Madison, and is		Dr. Gutzlaff in Batavia.	'43	B. & F. Bible Soc.	'65	Mongolia entered. C.I.M. founded.	'88	Pres. Ch. Canada enters Honan.
		'26	A. B. C. F. M. at Canton.	'44	C. M. S.	'66	Telegraph from Peking to outside world.	'88	Christian College founded, Canton.
'08	Appointed translator by E. India Co.	'29	A. B. M. U. at Bangkok—later, Swatow.	'45	Eng. Bapt. Soc.	'70	Tientsin Massacre.	'90	Second Shanghai Conference.
'10	Translated into Chinese and printed, the Book of the Acts.	'33	Dr. Peter Parker founds Med. Soc. at Canton.	'47	Pres. Ch. of England at Hong Kong—later, Amoy.	'73	Manchuria occupied, U. P. Ch., Scotland. Paotingfu made a Station.	'94	Empress presented with New Testament.
'14	New Testament translated.	'34	Am. P. Epis. Ch. in Java—later, Shanghai.	'47	Am. M. E. Ch. (North), Foochow.	'76	Four new ports opened.	'95	Fukien Massacre.
'14	First Chinese baptized.	'35	Pres. Ch. U.S.A. at Singapore—later, Ningpo.	'50	Tai-ping Rebellion.	'76	Am. Bible Soc.	'95	China-Japan Treaty.
'18	Entire Old Testament translated by Morrison and Milne.	'38	Am. Ref. (Dutch) Ch. at Borneo —later, Amoy.	'56	Second Opium War.	'76	R.R. opened, Shanghai.	'96	R.R. opened, Tientsin.
'18	Anglo-Chinese College.	'39		'60	Treaty of Tientsin. Articles: 1. Nine new ports open. 2. Toleration of Christianity. 3. Interior open to travel.	'77	Shanghai Conference.	'98	Reform Edicts.
						'78	Great Famine.	'99	Rise of Boxers.
						'79	Pres. Ch. of Ireland in Manchuria.	1900	The Great Persecution.

II.

1. Bible Translation.	*a* Moseley's Memoir. Morrison's Work. Later Versions.	*b* Bible for the Blind.	*c* New Testament for the Empress. Bible in the Palace.
2. The Press.	*a* Early Press and Printers Great Mission Presses.	*b* Books. Periodicals.	*c* "The Book Fever," and effects. Anti-Christian books and cartoons.
3. Education.	*a* Anglo-Chinese College.	*b* Christian High Schools and Colleges.	*c* Universities at Nanking and Peking.
4. Medical Missions.	*a* Canton Medical Society.	*b* Hospitals and Dispensaries.	*c* Chinese Christian Hospital at Hankow.
5. Preaching.	*a* Early Methods. Present Methods.	*b* Features in Cities. A Country Trip.	*c* Growth—Converts. 1814.....1 1843.....6 1853.....350 1865.....2,000 1876.....13,035 1893.....55,093 1900....100,000

References.— *Encyclopædia of Missions*, Articles: Robert Morrison; China; London Missionary Society; Peter Parker; Edinburgh Medical Missionary Society, Medical Missions.

Report of Ecumenical Conference: China's destitution of the Gospel and supply, vol. I, chap. xxiii, pp. 540-544; Reform movement, pp. 551-554, Dr. Ashmore on China, p. 554; Stability of Chinese, p. 546; Char. of converts, p. 547; Outlook for Women, p. 549; Famine, vol. II, chap. xxxii, p. 230; Blind, 242; Literature, vol. II, pp. 71, 74; Presses, vol. I, chap. x, p. 248; Medicine, vol. II, p 545.

II—1. Morrison: see (*a*) Leonard's *Hundred Years of Missions*, p. 312; *Story of L.M.S.*, p. 121. (*b*) Pierson's *Miracles of Missions*, No. 7. (*c*) A. Bible Soc. *Record*, Jan. '95

II—3. Williams' *Middle Kingdom*, p. 367; Dennis' *Christian Missions*, Vol II, p. 36

II—3. Martin's *Cycle of Cathay*, Chaps. 6, 7; *Middle Kingdom*, pp 340-343.

II—4. *Christian Missions*, Vol. II, pp 420-425; Lowe's *Medical Missions*, chap 5.

II—5. Nevius' *Methods of Mission Work.*

III—Current Missionary Periodicals, Reports, Daily Press

Katharine R. Crowell.

EXTRA REFERENCES ON LESSON II.

I.—MORRISON'S sayings. "I can cast in but here and there a handful of seed."—"And so, Mr. Morrison, you really expect you will make an impression on the idolatry of the great Chinese Empire?" "No, sir, I expect God will." See *Missionary Expansion of Reformed Churches, p. 145.*

II.—1. FUKIEN massacre.—See *For His Sake* and *The Sister Martyrs of Kucheng.*

II.—2. On "Press," see interesting chapter in *Hand-book*, by Wm. Rankin, p. 50, ¶ 2, c.——. "The fever for reading these books was so great as to tax to the utmost the presses of the ports to produce them"—"A eunuch from the Palace came to me daily seeking a new book for his Majesty." See valuable article by Prof. Headland, *The Outlook*, June 30, 1900.

II.—3. See *Centennial Statisties*, by Jas. S. Dennis.
Colleges, 12; theological schools, 66.
Boarding and high schools, 166.
Girls in schools, 3,509.
Total pupils, 6,393.

II.—4.
Hospitals, 124; in-patients, 33,529.
Dispensaries, 240; total patients, 745,322.
Medical students, 251.

LIGHT ON THE FUTURE FROM THE PAST.

In the church, as in the world, history is repeating itself. "The blood of the martyrs" ever was the "seed of the church."

The disciples, scattered abroad by the persecution under Herod, carried the gospel with them and founded churches wherever they went. When Nero covered the Christians with pitch and set them as lighted torches to illuminate his pleasure grounds, he kindled fires that all the power of ancient Rome could not quench. Luther, imprisoned in the Wartburg, gave the Germans the German Bible, and liberty to the Fatherland. Wicklyffe, driven from his pulpit, hiding in solitary places, gave the English Bible to the common people, and it took such hold upon English hearts that two hundred years of fire and sword failed to destroy it. It made England the bulwark of religious liberty. Persecutions in Scotland fired the brave spirit of Knox, and neither King James nor the bloody Claverhouse prevailed against the faith and courage he aroused; to-day the Scottish Church is a synonym for orthodox Christianity.

When William of Orange was warned against presuming to resist the invincible King Philip of Spain, he replied that he had entered into an "alliance with the King of kings." And when only the beleaguered city of Leyden stood, the last citadel of Protestantism in Holland, trusting in the King of kings, William summoned the ocean to his aid, and ordered the destruction of the dykes. Then the sea overflowed the land, carrying galleys with food to the starving city, and Holland was free.

And still God reigns. In His own good time and way, the regeneration of China will come. Nevertheless He has said, "I will be inquired of, to do this thing for you." Therefore, let every child of God cry mightily that He may support and deliver His children in China. Let especial prayer be made for the Chinese Christians, that they be not left to the malignity of their enemies among their own countrymen. May we of the church in America have courage and faith to support them.

Kate McV. Smith.

THE STUDENT CAMPAIGN OF 1900.

Many readers of this magazine in the states of Illinois, Indiana, Kansas, Michigan, Minnesota, New York, North Carolina, North Dakota, Ohio and Pennsylvania have met the workers of the Student Missionary Campaign and been helped by their courage and counsel. The work of the summer of 1900 is closed now and it may be of interest to hear of the results. It is impossible to tell all the results, of the cheer received by disheartened workers, of the indifference which has been changed to prayerful interest, and of the souls born into the kingdom who shall henceforth be among those consecrated to its advancement.

This year the Presbyterian workers have sold, through their visits in 3,048 homes, 624 books and have taken 779 magazine subscriptions; they have sold 113 libraries to be circulated in Christian Endeavor and Women's Missionary Societies. In 78 localities classes were

started for the study of missions. Besides this, the sixteen workers organized missionary societies; 24 for women, 5 for men, 7 for young people and children. Where societies already existed they held conferences. These numbered 371.

While the object of the campaign is not the raising of money, yet the importance of giving is not neglected. Thirteen churches not giving to missions were led to become givers. Systematic giving was introduced into 51 churches and 20 C.E. societies. In this way $866.06 was subscribed and ten churches were led to increase their gifts.

But of more power than our gifts are the prayers we offer. Realizing this the workers sought to introduce the use of Prayer Cycles and Year Books; 297 were sold. The evident results are not so great as those of last year, but the watchword has been "quality, not quantity," and such work must be abiding and far reaching. It has been found possible to carry on a campaign during the winter, and Presbyterial officers desiring such workers should communicate as soon as possible with F. M. Stead, 37 Randolph St., Chicago. A Student Campaign can be carried on by Presbyteries, and individual churches should make their desire, to have such a work, known to Presbyterial officers and induce them to undertake it.

Lida Galt Gelwicks.

SUGGESTION CORNER.

FROM Pennsylvania:

I must write you and tell you how much our society misses the "Dozen Questions" that used to be in WOMAN'S WORK. Our ladies were numbered from one to twelve, and each had her corresponding question and would tell all about it at our meetings. Of course, that was only a part of our programme, but we considered it an important part. Our society sends a special request to have the Dozen Questions again.

[Thank you! Didn't know whether people cared for them. Will try to make room for them after this.—ED.]

BOOKS RECEIVED.

EXCELLENT LEAFLETS published by the Assembly's Board of "The Crisis in China" series: No. 4, *A Day of Testing*, and No. 5, *The Time to Act*, are the latest out. There is besides the little green-covered classic, *A Sad Christmas Day in China.*

Apples of Gold. A Perpetual Calendar. Order from Mrs. Amos G. Draper, Kendall Green, Washington, or Mrs. J. H. Spalding, 1313 Yale Street, Washington, D. C. Price, 75 cts.

This handsome calendar is an enterprise of the Woman's Missionary Society in the New York Ave. Church, Washington, D. C. All the quotations are from Dr. Radcliffe, pastor of the church and well-known moderator of General Assembly. An admirable likeness of Dr. Radcliffe serves as frontispiece. The cover is artistic, and paper, type, arrangement are in fine taste. The selections are generally terse and cover a wide range of word and thought. The following are taken at random:

"The test of brotherhood is in the furnace." "This generation is for the generation to be. We inherit that we may transmit." "The only occasion when the Master permitted anything like pomp was one in which he openly used the property of the poor."

Proceeds of the calendar go to the funds of the Woman's Society.

Chinese Mother Goose Rhymes. I. T. Headland. (Fleming H. Revell Company.) $1.25.

Charming, full of illustrations, surprising in its resemblances to folk lore of the Occident. Fuller notice of this and the book following will be given at another time.

The Siege in Peking. W. A. P. Martin, D.D., LL.D. (Fleming H. Revell Company.) Price, $1.00.

It goes without saying that any book on China by Dr. Martin, after his fifty years of experience in the Empire, is sure to attract attention. He knows the government side, the diplomatic side, and the missionary point of view also. His energy is proved by the prompt appearance of this volume.

China in Outline. J. T. Gracey, D.D. 60 pp., paper, 20 cts; 8 copies to Young People's Societies, $1.50. Order from Dr. Gracey, 177 Pearl Street, Rochester, N. Y.

Very handy and helpful for people who cannot consult larger works, or who have little time for reading. A "Table of Missions in China" at the end should not be overlooked.

Winsome Womanhood. Margaret E. Sangster. (Fleming H. Revell Company.) Price, $1.25.

A series of "familiar talks on life and conduct" is arranged in four parts: "Daybreak," "High Noon," "Eventide," "The Rounded Life"—thirty-two chapters in all. They are penetrated with the traits which we know and love in Mrs. Sangster's writings, whether prose or verse. They are graceful, sympathetic, breathing forth womanliness, and seek more to be useful to the average woman than to soar above her. The clear, ringing note for Christ is ever distinctly heard.

SINCE LAST MONTH.

ARRIVALS:

November 18, 1900.—At New York, Dr. and Mrs. John M. Inglis, from Peking. Address, Claysville, Pa.

November 3.—At San Francisco, Miss Bessie McCoy, from Peking. Address, Hinsdale, Ill.

DEPARTURES:

November 17, 1900.—From New York, Rev. and Mrs. H. D. Griswold, returning to India.

December 15.—From New York, Miss Henrietta Montgomery, returning to Hainan, China.

MARRIAGE:

September 20, 1900.—At Chefoo, North China, Miss Ada Haven of the American Board Mission, Peking, to Rev. C. W. Mateer, D.D., of Tungchow.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month, prayer-meeting third Tuesday, each commencing at eleven o'clock. Visitors welcome.

January. Prayer Union.—*That God's Spirit may illuminate the Word wherever read or taught.*

WEEK OF PRAYER.—Daily meetings in small auditorium, Witherspoon Building, Tuesday, January 8, to Friday, January 11, inclusive, each beginning at three o'clock. Programmes containing names of leaders and lists of subjects may be obtained by sending 1ct. postage. Come ye, all who can, and at the very threshold of the new century, let united prayer ascend that the Spirit's power may be mightily manifest throughout the world.

NOVEMBER days brought to us an unusual number of recently returned missionaries. Miss Milliken, and her mother, who spent more than a year with her daughter in Japan, giving love and cheer to many hearts, were gladly welcomed at the Directors' meeting. Dr. Denman of the Laos and missionary of S. C. E. of Philadelphia, in excellent health as he enters upon his first furlough in the homeland, gave a short address at the largely attended monthly prayer-meeting. It may be a timely hint to some reader to know that he said, "one of the hardest trials to bear on the field is the thought that you may be forgotten at home." One's family does not forget, but societies sometimes fail to write to their missionary, and the silence will cause the thought that one is forgotten, perhaps not prayed for.

MRS. B. W. LABAREE, Persia, who was also present, confidently hopes that sufficient physical strength will be granted her in the early future that she may be able to give some message of her work to societies. The leader of the meeting struck a keynote of praise in prayer and song as Korea was announced the topic of the month. The mother of Dr. W. O. Johnson of Taku, gave some interesting incidents connected with her son's work.

A REMARKABLE letter from Miss Adelaide Brown, Kodoli, India, telling of the ingathering of souls in the famine district, created deep interest, and that many may know of its wonderful message, a large edition has been printed and copies may be had for free distribution by sending postage.

MISS HAWES, whose story of escape from China is known throughout the churches, made a short stay in Philadelphia. A few workers were hastily summoned to meet her in the hospitable home of our president. Among these were Dr. Mary Leaman and Dr. Minnie Fitch, who are eagerly awaiting their orders to sail for China, to which country they were appointed before the uprising.

Missionary Ships, 3 cts.; *Key to same*, 3 cts.; very attractive exercise, with music. One copy of the Key only is necessary; while each member of the band should have the exercise. *Two Object Lessons in Chinese and Laos Christians*, 2 cts., valuable as illustrative of the lives of Native Christians. *Missionary Posters*, large (revised), 5 cts.; small, 3 cts. per dozen. *Historical Sketch on China* (paper), having been entirely sold out, an advance sketch, previous to the full issue later in the year, will be ready by Jan. 1. Price, probably, 5 cts.

YEAR BOOK, 10 cts., is selling well. No foreign missionary worker should be without a copy.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

ARE Secretaries of Literature "pushing" the *Year Book* (price ten cents) in the local societies? The pastor needs it as well as each family. Place it with the Bible and use daily at family worship and in private devotions. The little book is a wonderful help in making us acquainted with our missionaries and their work. None of us can afford to do without it.

SOMETIMES we hear of missionaries as well as societies who do not understand about "salaries" of the married ladies on our list. We have heard of a missionary who wrote to a society (whose secretary notified her that she had been adopted by them), "I do not receive any salary separate from that of my husband." For the sake of such missionaries as well as for societies it seems best to explain here, that all may understand. A married man receives a larger salary than one unmarried. A certain portion of that total is designated by agreement between the Boards, as *the share to be provided by those undertaking the support of the wife*, and that amount is assumed by the Woman's Boards and is contributed by the auxiliaries. This portion is always four hundred dollars, however the total may differ in different countries.

NOW is the time for Synodical and Presbyterial officers to look up the progress of "The Twentieth Century Advance." Is *every* one of your societies working for this Advance? Has every one *made* some advance over last year's work at this time? Are all doing to the

utmost of their ability? Do not wait till next April to find out!

In response to the request of the Field Secretary, programmes have been received from less than a dozen of the local societies. Where are the others? Pass on your good things to help others.

Are local officers planning for Praise Meetings in all the societies? Let these be especially full this year of praise, prayer, and profit, when there is so much to be thankful for, and to plan and provide for.

The Field Secretary will spend a part of January in Minnesota; February in attending Praise Meetings; and the most of March in Colorado. Engagements for Presbyterial meetings are already being made, which argues well for the foresight and interest of Presbyterial officers.

Two hundred and ninety miles from one's nearest neighbor as a missionary society! Almost like being on the foreign field itself! Yet this is the condition of one of our faithful Montana societies. All honor to such earnestness!

In many of our Synods the "Self-Denial Week" will be observed this month. Topic: "The Persecuted Church in China." Packages of new leaflets suited, ten cents a package. Address W. P. B. M., Room 48, Le Moyne Block, 40 Randolph St., Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

A happy New Year to all our auxiliaries! With bated breath we take this step into the new year and the new century, with fervent prayers for the blessing of God on our work. On us at home, the members of Christ's Church, depends the success of His gospel in heathen lands. Shall we not use every means to increase our usefulness? One means to this end is the daily use of the Year Book of Prayer, which has been so carefully prepared again this year. No worker can afford to be without this fascinating helper. Order at once from headquarters. Price, 10 cts.

At the hospital in Seoul, Korea, there is need of a supply of clothing for patients. One auxiliary in Brooklyn has already sent a box of suitable articles, and more from other givers will follow.

We recommend most heartily for use in our Auxiliaries, Young People's Societies and Christian Endeavor Societies, the new series of lessons prepared by the interdenominational committee, which are described in Woman's Work, November (p. 329). The preliminary series is ready, and the first lesson (p. 354 of December number) is admirable. We beg all officers and leaders to read every word on the pages named, and to follow out these lessons with such modifications as seem necessary to them, beginning if possible this month, so as to complete this course before the regular series is presented in the autumn.

The officers of the missionary society in Cayuga Presbytery are very successful in their plan of dividing the Presbytery into districts and appointing a secretary to visit, either personally or through her own delegates, each society in her district, making a full report at the Annual Meeting of the Presbyterial Society. The District Secretary's field also covers those churches where there are no missionary organizations. Her helpful suggestions awake interest in the cause of missions, and auxiliaries are pretty sure to follow. Cayuga's example seems to be an excellent one.

Will not the Secretary of Literature in each auxiliary magnify her office this year, and ask for a few minutes of the time at each meeting in which to make a report? She might tell of her success or failure in securing subscribers to the magazines, how many Year Books have been ordered, and something about new leaflets or books bearing on the subject of the next month's study. A few items of interest regarding these things might awaken a deeper interest in the literature of missions.

Miss Henrietta Montgomery is returning to her work in Hainan, having sailed just before Christmas.

Miss Boughton, of Wei Hien, will soon be at home, and take a much needed rest after her trying experiences in China.

From Northern New York.

Dear Co-Workers—

It was said long ago, that "we never do anything for the last time without feelings of sadness." As the century has waned, while rejoicing over the wondrous advance along all lines, in all ways of which we can conceive, there has kept pace, with our glorying in what has been accomplished, a feeling of depression. With the vanishing of the century we have seen go with it visions of what we might have been—of what we might have done. Like the Jews, by the rivers of Babylon, we have felt like sitting down and weeping as we remembered all these things.

And yet, dear Co-Workers, as this note of greeting for the New Year and for the dawn of the new century goes to you, let me ask, shall we not, as we recall past failures in duty and obligations unfulfilled, make these *very failures* serve as a stimulus to present duty and immediate action?

With a keen realization of the solemnity of the thought that probably not one of us now in the ranks will see the end of *this* century, shall we not take off our shoes and consider that the place upon which we stand is holy ground and shall we not, with heart and soul reconsecrate ourselves to God and to His service? There is much land to be possessed—there are many open doors of which until recently we have known little—such widespread opportunities to be embraced—such a host of little ones to be taught the beauty and the truth of missions—such an outlook, so vast that it exceeds our comprehension! What can we do but say, Dear Lord, make us equal to our day and strong to do Thy will and to work for Thee!

That upon each one and every one within the

bounds of our Northern New York Society may come an outpouring of God's spirit, with a fitness for service, is the prayer, with a sincere wish for a blessed year's walk with the Master, of your friend and co-worker,

(*Mrs. G. C.*) *Kate B. G. Yeisley.*

WE call attention to the fact that this is a season for general renewal of expired subscriptions to our magazines, WOMAN'S WORK and *Over Sea and Land.* Sample copies will be furnished by Miss Bush, 29 Second St., Troy, N. Y.

THE YEAR BOOK OF PRAYER is now ready. Send in your list promptly to Miss Bush. Price, ten cents.

From St. Louis.

Meetings at 1516 Locust St., Room 21, the first and third Tuesdays of each month. Leaflets and missionary literature obtained by sending to the above number. Visitors and friends always cordially welcome.

AGAIN we stand at the portal of a new year and watch the gate swing silently open for the world to pass in. Again there comes to us a sense of bitter repentance for work neglected and high resolve for days to come. We stand at the judgment bar of our consciences and cry, *Peccavimus,* Lord, be merciful to us! There can be no more terrible punishment imaginable for an immortal soul than through all eternity to contemplate wasted opportunities for service—lost, never to be redeemed. What of your opportunities in the past? What are you doing with those at hand? What of those the Master may offer in the future? We must work His works, "while it is day: the night cometh when no man can work."

WE are about to begin the fourth and last quarter of our fiscal year, and little more than one-fourth done of what we hoped to do. Need we urge the Master's business upon you? Need we remind you of the widow's mite that was cast into the treasury? We often forget the efficacy of small gifts—will you withhold what you *can* give, simply because it is little?

THERE may be a feeling in the minds of some that because of the interruption of work in China, there is less need for funds for that work—but the contrary is true. Many Chinese who stood bravely by their Christian faith, have lost their worldly all and need the bare necessities of life.

WE have heard during the last month from Miss Carrie Clark of Lodiana. While there has been a great deal of cholera in India this summer, she has escaped its ravages. She tells of those who have been ill, however, and we read between the lines what a faithful, devoted nurse she has been, although she says nothing about her services.

THIS is a good time of year to renew subscriptions to the missionary magazines, or to begin taking them if you have never had them before. Such a subscription would make a pleasant New Year's gift to a friend. It would serve as a reminder to her both of your love and of the Master's love, coming, as it does, every month in the year. God bless you, dear friends, through this and many more years of happy, useful, loving service in His vineyard.

NEW LEAFLETS.—*Missionary Ships,* programme, 3 cts., sketch, 3 cts.; in ordering, calculate to need but one copy of sketch and copy of programme for each member giving the entertainment. *Two Object Lessons in Asiatic Christianity,* 2 cts. each; *Invitation to Praise Meeting,* 25 cts. per 100; *Mrs. Agnew Canvassing for Missionary Magazines,* 2 cts., 15 cts. per dozen.

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A.M. and 1.15 P.M. All are invited. Executive Committee, third Monday.

THE tide is now moving towards China. Six missionaries have, within a few weeks, sailed from this port. It is refreshing to feel that the broken places may now be repaired—that our missions will be rebuilt and reoccupied.

AMONG missionary refugees, Rev. and Mrs. T. F. Crawford (Baptist), from near Chiningchow, have felt compelled to turn their faces towards the homeland. Mr. Crawford is past eighty years of age, went out in 1852, has been for eight or more years working independent of any Board. He said to a reporter here: "We've been in a good many uprisings, and heard a great many threats, but this is the first time we've had to run and I tell you I never felt so ashamed of anything in my life before. But there was nothing else to do but to run. Fortunately, the governor of our province, who held in his hands a decree from the Empress Dowager, ordering the killing of all foreigners in the district, mercifully stayed its execution and sent us word that he would see us safely to the coast. With an escort of fifty soldiers, we went without ceremony, not even stopping to gather up the little trinkets and keepsakes in our house. Here we are, all our people scattered, almost all our friends dead, forced to abandon our work for the time, and uncomfortable as two fishes out of water, my old wife and I."

REV. GEO. L. GELWICKS, having gone to the field abroad, has been superseded as Student Campaign Manager by Mr. F. M. Stead. Headquarters, 37 Randolph St., Chicago.

THE Year Book of Prayer is at hand. Any one interested in missions abroad cannot afford to be without it. Ten cents is very little to pay for so much information. Send to Mrs. H. B. Pinney, 1407 Castro St., Oakland, Cal., or to Presbyterial Secretaries of Literature.

LEAFLETS.—*A Question of Delegates and of Expenses,* 2 cts.; *Foreign Missionary Catechism,* 5 cts.; *Facts on Foreign Missions,* 5 cts.; *How to Manage a Missionary Meeting,* 1 ct.; *Invitation to Missionary Meetings,* 1 ct.; *I do not Believe in Foreign Missions.* 2 cts.; *Some Methods of Work,* 2 cts.; *Parliamentary Rules,* 2 cts.; *Other Sheep,* 1 ct.; *The Rise and Progress of Woman's Work in Heathen Lands,* 2 cts.; *What a Century of Christianity has done for Woman,* 2 cts.; *Woman Under the Ethnic Religions,* 2 cts.; *The Watching Miriams of To-day,* 1 ct.; *As I Have Loved You* (poem), 1 ct.; *A Call to Praise* (responsive service); *Go Work To-day* (responsive.)

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

LITTLE Helen went out to play, hugging tightly her big rag doll. When she came in she had additional treasures; an old rusty coffee-pot, a piece of a dirty brick and the jagged-edged end of an old tin can. Her mother said to her, "My dear little Helen, why will you cling to such things as these? Your garments are soiled and your fingers are bleeding and torn." Then she wondered if the Father, as He looked at His child of a larger growth, might not be saying to her, "Dear child; why wilt thou so eagerly seek to gather for thyself the things which may cause thee to have earth-stains upon thy hands and garments when thou art called home to the Master?"

How different things look from different standpoints!

TO-DAY I sat looking out of a window. In front of me was a large brick block which obscured my view of grand old Mt. Hood, sixty miles away, which reared its snow-capped summit 11,000 feet above the plain. I could not see beyond the walls of the brick block which loomed up before my eyes.

Let us not be foolish children, laying up for ourselves the trash of the world, and let us not take our view from the lower level, where near-by obstructions shut off the view of that which is beyond. May we have discerning minds that we may know, even here and now, what are the things of most importance as we shall see them in eternity.

OUR treasurer tells us that our gifts during the first half of the fiscal year have not been equal to those during the same period last year. We must not forget that at our Annual Meeting we decided to "strengthen our stakes" by *an advance of ten per cent.* on last year's gifts. We also voted to endeavor to secure *one hundred new subscribers* for WOMAN'S WORK FOR WOMAN and for *Over Sea and Land.* The fiscal year will soon be drawing to a close. Let us be up and doing.

THE General Assembly's Board of Foreign Missions, with which we are organized to cooperate, has had unprecedented expenses in connection with the crisis in China. The Board is obliged to stand by the missionaries and Chinese helpers in their hour of peril. It will, however, be left with a staggering debt *unless we stand by it.* Can we not make an advance of *more* than ten per cent?

NEW AUXILIARIES AND BANDS.

INDIANA.
Farmersburg.
Petersburg, Busy Bees.

KANSAS.
Holton, Jr. C. E.

MICHIGAN.
Detroit, St. Andrew's Church.

MINNESOTA.
Duluth, Forward Bd.
Minneapolis, Andrews Ch., Soldiers of the Cross.

MISSOURI.
Independence, Children's Band.

NORTH DAKOTA.
Chaffee.

OKLAHOMA TERRITORY.
Oklahoma Jr. C. E.

PENNSYLVANIA.
Mount Pleasant, Busy Bees.
Pulaski, Little Sunbeams.

WISCONSIN.
Balmoral.
De Pere.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Nov. 1, 1900.

PRESBYTERIES IN SMALL CAPITALS. * Indicates Thank Offering.

BALTIMORE SYNOD.—Col. at meeting, $30.00
BLAIRSVILLE.—Congruity, S.C.E., 20.00
CARLISLE.—Harrisburg, Market Sq., S.C.E., 50; Pine St., S.C.E., 50, 100.00
CATAWBA SYNOD.—Col. at meeting, 5.00
CHILLICOTHE.—Bloomingburg, 16.75; Chillicothe, 1st, 37.50; 3d, 2.33, S.C.E., 2.50; Concord, 95 cts.; Frankfort, 6, S.C.E. Jr., 3; Greenfield, 29.26; Hillsboro, 18.75, Sycamore Val. Br., 3.75, S.C.E., 10; Mt. Pleasant, 10; Pisgah, 7; Salem 10, S.C.E., 10; Washington, C. H., 4.50; Wilkesville, 5; Wilmington, 1.75, 179.04
CINCINNATI.—Cincinnati, 7th, 40.00
COLUMBUS.—Amanda, 8, S.C.E., 5; Bremen, 11, S.C.E., 1.71; Columbus, 2d, 11.25, Y.L.S., 20, Mrs. Wm. G Dunn, 30; Broad St., S.C.E., 25; Olivet, 4.48; Westn'r, 8.90; Rush Creek, S.C.E., 87 cts.; Westerville, 6, S.C.E., 5, 137.21
ERIE.—Edinboro', 2.47; Erie, Central, 134.90; Park, 50, S.C.E., 22.50; Fairview, 9.70; Franklin, 50; Girard, 6.25; Meadville, 1st, S.C.E., 2.50; Central, 24.25; Mercer, 2d, 23.28; Milledgeville, 6.79; North East, 43.65; Springfield, S.C.E., 5; Utica, 6.43, S.C.E., 10, 397.72
FAIRFIELD.—Bethlehem, 1st, 25 cts.; Ebenezer, 1; Good Hope, 50 cts.; Hebron, 25 cts.; Hermon, 1; Ingram, 25 cts.; Ladson, 1.25; Macedonia, 1st, 25 cts.; Melma, 25 cts.; Mt. Sinai, 25 cts.; Westm'r, 50 cts., 5.75
KITTANNING.—Apollo, 31.33, Hopeful Bd., 3.90, Faithful Workers, 2.27; Concord, 10; Curries' Run, S.C.E., 17.50; Elder's Ridge, 12.70; Elderton, 7.50; Gilgal, 4.60; Indiana, 63; Kittanning, 1st, 200; Mechanicsburg, 10; Rural Valley, 12.50; Saltsburg, 30, S.C.E., 15; Srader's Grove, S.C.E., 5.50; West Glade Run, 25, 450.80
LACKAWANNA.—Scranton, 2d, 80.97; Wyalusing, 1st, Nassau Bd., 11, 91.97
MCCLELLAND.—Abbeville, 2d, 1; Mattoon, 1; Mt. Zion, 1, 3.00
MAUMEE.—Bowling Green (syn. obj., 1), 24.25, S.C.E., 29.10; Bradner, S.C.E., 4.80; Defiance (syn. obj., 1), 9.70, S. C.E., 24.25; Delta (syn. obj., 1), 4.85; Eagle Creek (syn. obj., 1), 4.85; Grand Rapids (syn. obj., 1), 4.85; Maumee, S.C.E., 50 cts.; North Baltimore (syn. obj., 1), 9.70; Paulding (syn. obj., 1), 13.58, S.C.E., 3.88; Pemberville (syn. obj., 1), 5, Toledo, 1st (syn. obj., 1), 5; 3d, S.C.E., 9.70; 5th (syn. obj., 1), 12; Collingwood Ave. (syn. obj., 1), 26.19; Westm'r, S. C.E., 39.52; Tontogany, S.C.E., 9.70; West Bethesda (syn. obj., 1), 4.85; Weston, S.C.E., 12.50; West Unity (syn. obj., 1), 6, S.C.E., 11.15, 275.97
MORRIS AND ORANGE.—Col. at Union Meeting, 32.00
NEWARK.—Arlington, 20, S.C.E., 15; Bloomfield, 1st, 125; Westm'r, 112.50, Bd., Josephine Cook Mem'l, 30, S.C.E. Jr., 10.37; Caldwell, 35; Lyons Farms, S.C.E. Jr., 3; Montclair, 1st, 200, Y.L.S., 6, S.C.E., 14; Trinity, 50; Newark, 1st, 50; 3d, S.C.E., 10; 5th Ave., 20; Calvary, S.C.E., 10; Central, 8; High St., 44.68; Park, 87, S.C.E., 30; Roseville, 26; South Park, 62.50, Faithful Workers, 2, S.C.E., 7; Roseland, the Misses Condit (Susie Condit Mem'l), 60, 1,038.05
PITTSBURG AND ALLEG. COM.—Allegheny, 1st, Earnest Workers, 50; 2d, 12; Central, 35; McClure Ave., 62.10; Aspinwall, 34.50; Bakerstown, 60; Cannonsburg Central, 20; Castle Shannon, 1.50; Charleroi, 10; Clifton, 5.09; Crafton, 10.02; Edgewood, 30; Emsworth, 18.70; Glenshaw, 10.50, Sunshine Bd., 4.10; Hoboken, 8; Idlewild, Hawthorne Ave., Westm'r League, 1.22; Leetsdale, 5; McDonald, 21.15; McKee's Rocks, Willing Workers, 5.05; Mansfield, 52.25, S.C. E., 25.52; Monongahela, 50; Natrona, 18; Oakdale, 13.05, S.C.E., 10; Oakmont, 25; Pine Creek, S.C.E., 10; Pittsburg, 2d, 13.25; 3d, 75; 4th, S.C.E., 40; 6th, 50; Bellefield, 38, S. C.E., 15; Herron Ave., *22; Highland, 12; Lawrenceville, 37, S.C.E., 15; Mt. Washington, 10; Point Breeze, Willing Workers, 5; Park Ave., 10.20; Tabernacle, 24.70; Raccoon, 38; Sewickley, 25; Sharon, 8.10; Sharpsburg, 16; Valley, 10; Wilkinsburg, 25, S.C.E., 50, 1,147.00
WELLSBORO.—Galeton, S.C.E., 1.44
ZANESVILLE.—Zanesville, Putnam, S.C.E., 3.50
LEGACY.—Margaret S. Ferguson, dec'd, Uniontown, Md., 486.65
MISCELLANEOUS.—Ingleside, Pa., A Friend, 4.75; Lewistown, Pa., Mrs. Frances E. Butler, 5, 9.75

Total for November, 1900, $4,454.85
Total since May 1, 1900, 32,669.79

MRS. JULIA M. FISHBURN, *Treas.*,
Dec. 1, 1900. 501 Witherspoon Bldg., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to November 20, 1900.

BLOOMINGTON.—Rossville, C.E., $1.30
CAIRO.—Murphysboro, C.E., 7.00
CHICAGO.—Austin, 19.47; Avondale, 6.04; Braidwood, C. E., 5; Brookline Park, 2; Chicago, 1st, 134.20; 2d, 50. Crerar Chapel, 3; 4th, 369.10, C.E., 25; 6th, 32, C.E., 200; 41st St. Ch., 20.65; Englewood, 1st, 19, C.E., 31.75; Hyde Park, 46; Lake View, 35; Scotch Westm'r Ch., 5; Evanston, 1st, 79; South Ch., 25; Highland Park, 34.88; Kankakee, 31; Lake Forest, 79.50, Steady Streams, 25.46; Waukegan, 15.23; Wilmington, C.E., 5; Anon., 9, 1,307.28
DUBUQUE.—Dubuque, 2d, 22.00
FARGO.—Fargo, 12.50
FORT DODGE,—Armstrong, C.E., 2.10
HASTINGS.—Kenesaw, Ladies' Guild, 2.00
KENDALL.—Idaho Falls, Little Gleaners, 6.25
MUNCIE.—Converse, Mrs. M. C. Kelsey, 12.28
NEBRASKA CITY.—Falls City, C.E., 2.50; Lincoln, 1st, C. E., 15.28; Pawnee, C.E., 10; Tecumseh, A Member, 5, C.E., 10; Unadilla, C.E., 1.28, 44.06
NIOBRARA.—Coleridge, 7.35; Emerson, 2.66; Laurel, 3.88; Pender, 1.72; Ponca, 2.50; Wakefield, 5; Wayne, 6, 29.11
OTTAWA.—Florid, C.E., 50 cts., Jr. C.E., 1, 1.50
PUEBLO.—Pueblo, the Graham Children, 10.00
ST. CLOUD.—St. Clond, 7.00
ST. PAUL.—Hastings, C.E., 3.50; St. Paul, Bethlehem Ch., 7.50; Daytou Ave. Ch., 57.40, C.E., 24.25; 1st, 10; House of Hope Ch., 33.50; Knox Ch., 8; Stillwater, Allbright Bd., 12.50; White Bear Lake, 10.34; Children of Pby., 3.90, 170.89
WATERLOO.—Garwin, Salem Ch., 4.50; State Center, 3, 7.50
WINNEBAGO.—Appleton, C.E., 5; Green Bay, 11; Marshfield, 12.50, Steady Streams, 46 cts.; Marinette, 14.80; Merrill, C.E., 2.50; Neenah, C.E., 25; Oconto, 35, C.E., 15; Omro, 3.50, C.E., 1.82; Oshkosh, 5; Steveus Point, 6; Wausau, 11, 148.58
WINONA.—Canton, C.E , 5; Chatfield, 3, C.E., 2.50; Fremont, 5; Kasson, 3.50; Washington, 5; Winona, 2, 26.00
MISCELLANEOUS.—Merrillan, Wis., Mrs. A. Purnell, 5; Interior Sub. rebate, Ft. Wayne, Ind., 1: By sale of A Brief Record. Life of Mary M. Campbell, 60 cts. For China Relief:—Bloomington Pby., Normal, 28.50; Box Butte Pby., Crawford, Mrs. C. McMillan, 1; Mrs. Snow. 25 cts.; Mrs. Evans, 25 cts.; Chicago Pby., Hyde Park, 57.25; Englewood, Union Meeting, 8.50; Christ Ch., 4.27; 4th, 5; 6th, 10; Mrs. S. D. Ward, 5; 3d, 22.12; 41st St. Ch., 13.56; Cabery, 7.40; Chicago Heights, 7.90; Coal City, 8.50; Homewood, 6.10; Pullman, 3.20; Brookline Park, 2.90; Kankakee, 10; Wilmington, 8.28; La Grange, 7.25; Mrs. F. J. Lebe, 3.50; Mrs. Frothingham, 5; Manteno, 3.25; Evanston, 1st, 227; Lake Forest, 62.50; Miss Ellen Holt, 10; Riverside, 15.65; S. B. S., 1.25; Bertalda, 1; M., 2.75; Crawfordsville, Pby., Delegates from five Auxiliaries, 9.50; Denver Pby., Highland Park Ch., 12; Littleton, 7.50; Dubuque Pby., Manchester, 3.85; Jesup, 10.24; Independence, 1st, 47.01; Dnbuque, 1st, 2; Otterville, 4.80; Oelwein, 10.05; Volga, 4; Freeport Pby., Belvidere, 8.57; Hastings Pby., Edgar, 7.10; Superior, 7; Bloomington, 5; Hansen, 7; Hastings, 8.70; Iowa Pby., Fairfield, 6.55; Iowa City Pby., Muscatine, 15; West Branch, 12.66; Iowa City, 10.12; Kearney Pby., N. Platte, 20; Shelton, 6.78; Kendall Pby., Malad City, 6.05; Paris, Earnest Workers, 3.30; Lake Superior Phy , Gladstone, 2.50; Milwaukee Pby., Immanuel Ch., 21.76; Minneapolis Pby., Andrew Ch., 10.27; Bethlehem Ch., 20; 1st, 4.25; Grace Ch., 50 cts.; Oliver Ch., 3.37; Stewart Mem'l Ch., 10.35; Highland Pk. Ch., 10; Sunshine Bd., 1.55; Westm'r. Ch., 68.14, Chinese Cl., 22.50; Howard Lake, 9; Monroe Pby., Tecumseh, 12; Nebraska City Pby., Tecumseh, 15; Lincoln, 2d, 10.10; Fairbury, 8.31; Fairmont, 5.45; Nelson, 19.30; Nebraska City, 8; York, 10.50; Palmyra, 37, C.E., 5; Beatrice, 1st, 21.50; Niobrara Pby., Wakefield, C.E., 1.45; New Albany Pby., Seymour Aux. and Evangel Bd., 9.10; Omaha Pby., 1st, 31.75, Mrs. Moore's Cl., 19.60; Clifton Hill Ch., 5.25; Knox Ch., 10.50; Lowe Ave. Ch., 8.63; Schuyler, 3; Peoria Pby., L. F. Washington, 1; Pueblo Pby., Victor, 5.50; Canon City, 9; Colorado Springs, 1st, 212.70, Jr. C.E., 31, Four Chinese boys, 10; Hilltop, 13.07; Hooper, 8.20; Monument, 5; Pueblo, 1st, Chinese S.S., 5; Fountain Ch., 5; Mesa Ch., 13.65; Westm'r Ch., 12; St. Paul Pby., 1st, C.E., 5; Central Ch., 21.37, C.E., 13; Westm'r Ch., 3; House of Hope Ch., 17.50, Adult Bible Cl., 12; Hastings, C.E., 3.50; Goodhue, Y.P.S., 5; St. Croix Falls, 14.30; White Bear, 2.16; Springfield Pby., 1st, 52; Waterloo Pby., Nevada, 15; Clarksville, 12; Conrad, 10; Traer, Tranquility Ch., 20; Lower Lights, 1.55; Grundy Center, 20; State Center, 13; Greene, 3.55; Marshalltown, 3.80; Whitewater Pby., College Corner, 4.60; Winnebago Pby., Marinette, 15.75; Stevens Point 27; Shawano, 6.03, Jr. C.E., 2; Omro, 10.50; Wausau, 21.50; Green Bay, 5.05; Winona Pby., Fremont, 3.75; Albert Lea, 17; Chatfield, 3.62; Rushford, 5.43; Anon., 5; A Friend, 2; Mt. Carroll, Ill., Annie Hurley, 1; Sleepy Eye, Minn., Alice Montgomery, 1; Wilmot, Ind., Agnes Johnson, 1.25. For India, Lincoln, Neb., 3d, 45; Thos. Innes, Chicago, 15; Albert K. Isham, 1; Trinidad, Col., 1st, 6; Grundy Center, Ia., S.S. Cl., 2.15; Milwaukee Pby. Soc., 42, 2,038.62

Total for month, $3,855.97
Total receipts since April 20, 27,563.45

MRS. C. B. FARWELL, *Treas.*,
Room 48, LeMoyne Block, 40 Randolph St.

CHICAGO, Nov. 20, 1900.

$1.95 of the sum credited to Ackley, Waterloo Presbytery, amoug October receipts, was given by the Apliugton Soc.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for Nov., 1900.

* Indicates summer offering for Medical Missions.

BINGHAMTON.—Binghamton, Floral Ave., 7.89; Marathon, *1.15; Owego, 25, $34.04
BROOKLYN.—Brooklyn, Ainslie St., 14.58; Classon Ave., C.E., 15; Duryea, 9.87; 1st, 250; Greene Ave., 11.20; Lafayette Ave., 69.50, Mrs. Hasbrouck, 150, Cuyler Bd., *4.50, Cuyler Chapel, 3.75, C.E., 3.46; Mem'l, 29.37, C.E., 15; Noble St., C.E., 10; Ross St., 38.96; South 3d St., 63.83, Y.P. Ass'n, 9.20; Throop Ave., 10, *18; Westm'r, 18.55; West New Brighton, Calvary, 14.52; Woodhaven, 7.50, 766.79
BUFFALO.—Buffalo, Calvary, 18.88; North, 17.40; Park, Bd., 5; West Ave., C.E., 27.50; Clarence, 5; Dunkirk, C.E., 10; Jamestown, C.E., 8; Lancaster, 5; Silver Creek, 8; Springville, 13, 117.78
GENESEE.—Attica, S.S., Miss. Soc., 6.58; Batavia, C.E., 50, 56.58
LOUISVILLE, KY.—Louisville, Warren Mem'l, 50.00
NEW YORK.—New York, Brick, 26; Central, 282, *21.50; Ch. of the Puritans, 25; Faith, *12.18; 1st, 450; 4th, C.E., 25; Madison Ave., 110.76; Madison Sq., *65; Park, Friends, 45; Washington Heights, 15; West 51st St., Jr. C.E., 3; De Witt Mem'l, Jr. C.E., 5; Olivet, 25, 1,110.44
NIAGARA.—Albion, 51.25, *10; Barre Centre, 2.44, *2.45; Carlton, 4; Knowlesville, *5; Lewiston, 5, *7.75; Lockport, 1st, 26.23; 2d, 3.75, *2, C.E., 1.25; Lyndonville, *5; Mapleton, 4, C.E., 2.37; Medina, 8, *5.80; Niagara Falls, 1st, 25, *12, C.E., 5; Pierce Ave., 4, *1.62; North Tonawanda, 26.95; Somerset, 10, *3; Wilson, 3, *5.25; Wrights Corners, *5; Youngstown, 5, *4.25, Pr. off., 5, 261.36
NORTH RIVER.—Cold Spring, 8.05; Cornwall-on-Hudson, 8; Highland, C.E., 7; Marlborough, Jr. C.E., 1.25; Milton, 7.35; Newburgh, Calvary, 30.77; 1st, 107.63; Pine Plains, 14; Pleasant Plains, 13.26; Salisbury Mills, Helping Hand and Hope Chapel, 46.30, C.E., 4, 247.61
OTSEGO.—Margaretville, *2; Unadilla, 3.50, 5.50
ROCHESTER.—Genesco, Jane Ward Soc., 50., Systematic Givers, 25; Lakeville, 10; Mendon, 10, "Do What You Can" Bd., 1; Rochester, Central, 75, *5; 1st, 75; Mem'l, 10, *3, C. E., 10, 274.00
STEUBEN.—Hornellsville, 50.00
SYRACUSE.—Fulton, 40; Hastings, 1.35; Syracuse, 1st, 57.81, C.E., 115.54; Mem'l, C.E., 1.38, 216.08
UTICA.—Boonville, 25; Clinton, 50, One Member, 25; Ilion, 10; Kirkland, 5; Knoxboro, 18; New York Mills, 50; Oneida, Home Dept. of S.S., 25; Oneida Castle, 3.50; Oriskany, 5; Rome, 95, C.E., 20; Sauquoit, 15.91; South Trenton, 12; Utica, 1st, 125; Mem'l, 25; Olivet, 12.50; Westm'r, 50; Vernon, 7.30; West Camden, S.S. Miss. Soc., 7; Westernville, 10, C.E., 20; Whitesboro, 14, 630.21
WESTCHESTER.—Croton Falls, 2 50; Mt. Kisco, C.E., 5; Mt. Vernon, Bd., 8.50; New Roehelle, 1st, 20; 2d, Bd., 3.75; Peekskill, 1st and 2d, 10; Sing Sing, *22.25; Stamford, Ct., *23.25; White Plains, 10, 105.25
MISCELLANEOUS.—Coll. at Prayer Meeting, 19.51
LEGACIES.—Estate Mrs. Deborah Dickenson, 100; Estate of Mrs. L. B. Sprecher, 100, 200.00

Total for month, $4,145.15
Total since April 1, 26,197.02

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Avenue, New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending November 24, 1900.

EMPORIA.—Burlingame, 7.50; Newton, 5, C.E., 15; Walnut Valley, 2; Wellington, 7; Wichita, 1st, C.E., No. 1, 5, Y.P.M.L., 125, 166.50
NORTH TEXAS,—Denison, 1st, 2.40, C.E., 10.75, 13.15
OKLAHOMA.—Blackwell, 22.00
TOPEKA.—Topeka, Westm'r, C.E., 8.00
MISCELLANEOUS.—West Point, Miss., Mary Holmes Sem. Ch., 8.22; Int. on Dep., 5.10, 13.32

Total for month, $222.97
Total to date, 3,304.05

MRS. WM. BURG, *Treas.*,

Nov. 24, 1900. 1756 Missouri Ave., St. Louis, Mo.

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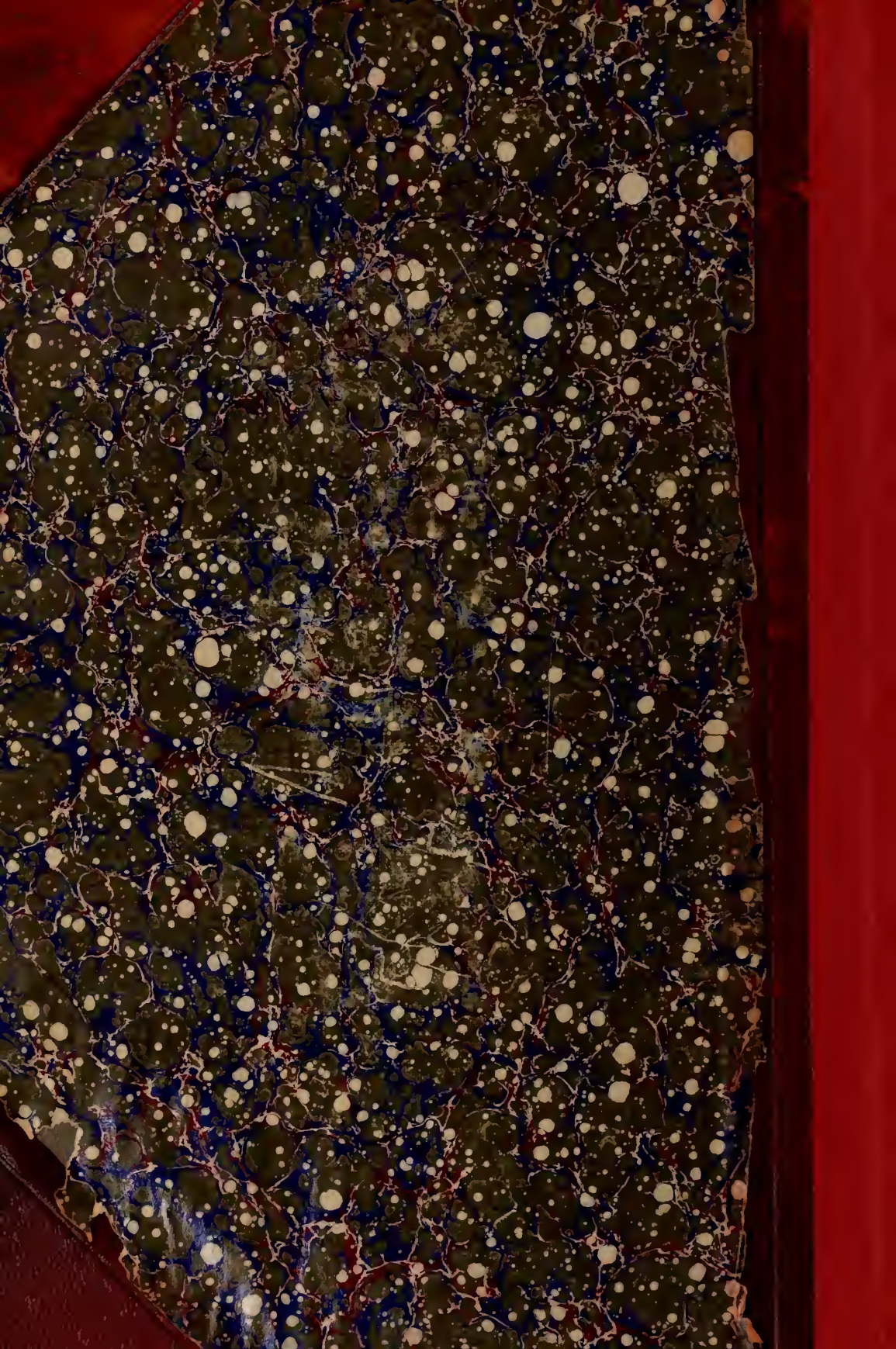
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